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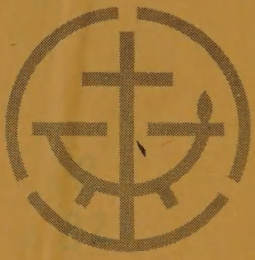

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MANUAL OF METHODISM;

OR,

THE DOCTRINES, GENERAL RULES, AND USAGES

OF THE

METHODIST EPISCOPAL CHURCH,

WITH SCRIPTURE PROOFS AND EXPLANATIONS.

By Bostwick Hawley, D.D.

Our main doctrines, which include all the rest, are repentance, faith, and holiness. The first of these we account, as it were, the porch of religion; the next, the door; the third, religion itself.—John Wesley.

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PREFACE.

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THE design of this small volume is apparent at a glance. Claiming little originality other than in its general plan and arrangement of proof-texts, it aims chiefly to bring into small compass, more enduring than tract form, the Doctrines, General Rules, and Peculiar Usages of the Methodist Episcopal Church; and, by a careful collation and arrangement of Scripture texts, to show the harmony of Methodism in all her doctrinal features and peculiar usages with the Holy Scriptures, the primitive Church, and sound religious experience.

The Calvinistic Churches of America have, in their Confessions of Faith, in their Larger Catechisms, and in the Bible References by Dr.

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Thomas Chalmers, systematized defenses of their faith put up in popular form. But the Arminian Churches have no such manual, in which their articles of faith and distinctive doctrines and usages are accompanied with Scripture proofs, except two small tracts (Nos. 497, 525) published by the Methodist Episcopal Church.

Methodism is a philosophy; its economy is a study. Some years ago an eminent lawyer had a suit in court "involving the legal settlement of title to some Methodist Church property." Finding it necessary to be more familiar with the economy of Methodism he consulted one of her bishops, who clearly and fully expounded to him the theory of her polity and the doctrines to be carried out by such polity. The learned jurist, before ignorant of this phase of ecclesiasticism and of the Gospel, not only expressed his gratitude to the bishop for his exposition, but said, "I want to confess that I

am ashamed for having allowed myself to remain so profoundly ignorant of what I now conceive to be the wisest and best Church organization for effecting the mission of Christianity in the world."

One design of this volume is to bring the whole system, both of doctrines and usages, into such small compass as that they may be widely circulated, and their excellences better understood by the people. B. H.

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INTRODUCTION.

ORIGIN OF METHODISM.

METHODISM is peculiar, not only in some of its doctrines, which are claimed to be eminently scriptural, and in some of its usages, which are both primitive and well adapted to promote active piety, but also in its origin. It originated in the bosom of the Church of England, within her venerable halls of learning. Rev. John Wesley was, under God, its founder. "In 1729 I began," says he, "not only to read, but to study the Bible as the one, the only standard of truth, and the only model of pure religion. Hence I saw in a clearer light the indispensable necessity of having the mind which was in Christ, and of walking as Christ also walked."

Of himself and his brother Charles, "the poet preacher," he says: "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God thrust them out to raise up a holy people."

On examination it will be found that the distinctive features of Methodism are to this day wisely adapted to promote active and earnest piety, and to spread scriptural holiness over the world. They possess an unexampled oneness, as well as constitute a ground of doctrinal unity in all Methodist bodies.

The honor of organizing the first Methodist society in America belongs to Philip Embury, an emigrant from Ireland in 1760. Being a local preacher, he not only preached on the vessel bearing him and his godly associates to this country, but, on arriving at New York, he doubtless for a time preached to a few of his

countrymen. But aroused from a lethargy into which he had fallen, by the earnest appeals of Mrs. Barbara Heck to a fresh conviction of duty, he began in October, 1766, to preach in his own house to a small but rapidly increasing congregation. From this place they went to a hall hired for religious worship near the barracks. Here they were visited, encouraged, and aided by the labors of Capt. Thomas Webb, an English officer, stationed in the service of his country at Albany, N. Y. Mr. Webb had been a helper of Mr. Wesley at home, and was a licensed preacher, fluent, eloquent, and powerful; an efficient worker in the organization of the first Methodist societies in America.

Under the united labors of these two men the society in New York rapidly increased. Their place of worship becoming too limited, they hired a sail-loft in William-street, which served as the cradle of American Methodism. Soon after, in 1768 or 1769, was built the first Methodist house of worship in America, on what is now known as John-street, New York.

In 1769 Richard Boardman and Joseph Pilmoor, of England, volunteered their services for America, and came over to Philadelphia, where they found a flourishing society that had been organized by Capt. Thomas Webb. Mr. Pilmoor accordingly remained in Philadelphia to foster the infant society there, and Mr. Boardman went to New York. These were the first regular Methodist preachers on this continent. In 1771 Mr. Wesley sent over Messrs. Francis Asbury and Richard Wright to take the supervision of American Methodism. To no one man, under God, is this form of Christianity more indebted than to Francis Asbury, "the pioneer bishop." Almost from the day of his arrival in this country until his death in 1816, a period of forty-five years, he was the acting, responsible, and laborious superintendent of the Church in this country.

The preachers and members of these societies in America having but little confidence in the piety of the few Episcopal clergymen who were here immediately after the Revolutionary war,

and being in many places destitute of the Christian sacraments, requested Mr. Wesley, whom they regarded as the father of Methodism, to take some measures to relieve them of their embarrassment by supplying them with these ordinances. Being fully satisfied that he was in every sense a scriptural bishop, and to a great extent responsible for the spiritual interests of the rapidly-increasing societies in this country, he determined to ordain ministers for America who should administer the sacraments to the people of their charge; and this, with the assistance of regular presbyters in the English Church, he proceeded to do. In the year 1784 he sent over three regularly ordained clergy; but, preferring the episcopal form of government as equally scriptural, and more efficient, he solemnly set apart Thomas Coke, LL.D., to the episcopal office. He also directed that Francis Asbury, then General Assistant over the societies, be set apart as a General Superintendent. At this time, 1784, the General Conference, holding its session in Balti-

more, Md., organized the Methodist Episcopal Church of America, and unanimously elected these two persons to the office of Bishops thereof. The subsequent history of this branch of the Christian Church has been most wonderful both in subserving the interests of other Protestant Churches, and in multiplying her own resources and numbers to an extent unprecedented in the history of modern Christianity. In the number of her communicants, of her ministers, her houses of worship, and their accommodations, as also their aggregated value, she is in advance of all other denominations in the New World. The several auxiliaries necessary to a well-organized and efficient Church are in active and successful operation. Her missions occupy, at home and abroad, positions eminently advantageous for their appropriate work in the evangelization of the world. The Sunday-School Union, the Tract, Church Extension, and other societies, the institutions of learning under the direction and patronage of the Church, are surpassed in

activity, enterprise, and usefulness by no others.

These great facts, though not occasions of vain boasting, are matters of rejoicing, and speak volumes in favor of the spirit, doctrines, usages, and government of the Methodist Episcopal Church as herein stated and defined

MANUAL OF METHODISM.

CHAPTER I.

HISTORY OF THE ARTICLES OF RELIGION.

THE Articles of Religion adopted by the Methodist Episcopal Church are nearly the same with those of the Church of England and of the Protestant Episcopal Church of the United States. As originally drawn up in 1552, during the reign of Edward VI., they were forty-two in number. They were repealed by Queen Mary, who did all she well could to restore the Papacy in England: but in the early part of the reign of her successor, Queen Elizabeth, the present Articles of the Church of England, thirty-nine in number, were adopted. From these the Articles of the Methodist Episcopal Church were compiled by Rev. John Wesley,

and, as a part of the Prayer Book prepared by him, were sent over by Rev. Dr. Coke for the use of the American Methodists. The Twenty-third Article, which relates to "the Rulers of the United States of America," was drawn up at the Conference in 1784, when the Church was organized, and was incorporated in the body of Articles in 1786, when the next edition of the Discipline was printed. In 1820 the explanatory note appended to this Article was inserted, since which date they have remained unchanged, and are now guarded from all change by a constitutional prohibition among the Restrictive Rules.

A strong peculiarity of some of these articles, particularly their antagonism to the errors of the Romish Church, is attributable to the fact that the framers of the original articles designed to place in them a standing protest against such errors and corruptions. As such we take them, and perpetuate our protest against the perversions of Roman Papacy.

The Scripture proofs and confirmations of

these articles seem to the compiler of sufficient importance to be arranged with them on each page for the more convenient reference of those who subscribe to them as exponents of their religious creed.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

There is but one (*a*) living and true God, (*b*) everlasting, (*c*) without body or parts, (*d*) of infinite power, wisdom, and goodness: (*e*) the maker and preserver of all things, visible and invisible, (*f.*) And in unity of this Godhead there are three persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost. (*g*)

a. Hear, O Israel: The Lord our God is one Lord. Deut. vi, 4. There is none other God but one. To us there is but one God, the Father, of whom are all things, and we in him. 1 Cor. viii, 4, 6. One God and Father of all, who is above all, and through all, and in you all. Eph. iv, 6; Isa. xxxvii, 16; xliv, 6; Deut. iv, 35, 39; 1 Tim. ii, 5.

NOTE.—The unity of God is strongly inferred from the unity of design and contrivance in nature.

b. But the Lord is the true God, he is the living God. Jer. x, 10. This is life eternal, that they might know thee the only true God. John xvii, 3; 1 Thess. i, 9.

c. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Psalm xc, 2. Now unto the King eternal, immortal. 1 Tim. i, 17. Deut. xxxiii, 27; Psalm ciii, 26, 27; Isa. lvii, 15. The high and lofty One that inhabiteth eternity, whose name is Holy.

d. And he said, Thou canst not see my face. Exodus xxxiii, 20. God is a Spirit. John iv, 24. A spirit hath not flesh and bones, as ye see me have. Luke xxiv, 39. No man hath seen God at any time. John i, 18; Deut. iv, 15, 16.

e. I am the Almighty God. Gen. xvii, 1. The Lord God OMNIPOTENT reigneth. Rev. xix, 6; Job xi, 7–9; Deut. iii, 24. O Lord, how manifold are thy works! in WISDOM hast thou made them all. Psa. civ, 24. To God only WISE, be glory. Rom. xvi, 27; Rom. xi, 33. The Lord thy God is a MERCIFUL God. Deut. iv, 31. The Father of MERCIES, and the God of all comfort, who comforteth us in all our tribulations. 2 Cor. i, 3, 4; Exod. xxxiv, 6, 7; Psalm lxxxvi, 5, 15.

f. In the beginning God CREATED the heaven and the earth. Gen. i, 1. By him were all things CREATED that are in heaven and that are in earth, visible and invisible. Col. i, 16; Neh. ix, 6; Psa. xxxvi, 6. Lord, thou PRESERVEST man and beast.

g. There are THREE that bear record in heaven, the Father, the Word, and the Holy Ghost. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ This is the true God, and eternal life. 1 John v, 7, 20. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii, 19. The God of love and peace shall be with you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 2 Cor. xiii, 11, 14. See John x, 30; xiv, 9.

II. *Of the Word, or Son of God, who was made very Man.*

The Son, who is the Word of the Father,(*a*) the very and eternal God, of one substance with the Father,(*b*) took man's nature in the womb of the blessed virgin,(*c*) so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man,(*d*) who truly suffered, was crucified, dead, and buried,(*e*) to reconcile his Father to us, and to be a sacrifice, not only

for original guilt, but also for actual sins of men. (*f*)

a. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. John i, 1, 2; Rev. xix, 13.

b. He said also that God was his Father, making himself equal with God. John v, 18. I and my Father are one. John x, 30. Who is the image of the invisible God, the first-born [chief-born] of every creature. Col. i, 15. Who being the brightness of his glory and the express image [character] of his person [substance]. Heb. i, 3; Phil. ii, 6.

c. And the Word was made flesh, and dwelt among us, full of grace and truth. John i, 14. Behold, thou shalt conceive in thy womb, and bring forth a SON, and shalt call his name JESUS. Luke i, 31. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; [here is seen the divine paternity of Christ;] therefore also that holy thing which shall be born of thee shall be called the Son of God. [In this is seen the humanity of Christ.] Luke i, 35; Rom. i, 3, 4; Phil. ii, 7; Heb. ii, 14, 16; Gal. iv, 4.

d. Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Rom. ix, 5. In him dwelleth all the fullness of the Godhead bodily. Col. ii, 9; 1 Tim. iii, 16.

e. Then said he unto them, My soul is exceeding *sorrowful*, even unto death. Matt. xxvi, 38. Being in an *agony*. Luke xxii, 44; 1 Peter ii, 21, 23; 1 Peter iii, 18.

And they *crucified* him. Matt. xxvii, 35. And when Joseph had taken the body . . . he *laid it in his own new tomb.* Matt. xxvii, 59, 60, 46, 50. Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. ii, 8.

f. How much more shall the blood of Christ, who through the eternal Spirit *offered himself without spot to God*, purge your conscience from dead works to serve the living God. Heb. ix, 14. Christ our Passover *is sacrificed for us.* 1 Cor. v, 7. See Heb. ix, 26, 28; Eph. v, 2. If, when we were enemies, we *were reconciled* to God by the death of his Son, much more, *being reconciled*, we shall be saved by his life, etc. Rom. v, 10, 11. That he might reconcile both unto God in one body by the cross. Eph. ii, 16; Rom. iii, 25, 26; viii, 3; Col. i, 20, 21; 1 Peter iii, 18.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, (*a*) and took again his body, with all things appertaining to the perfection of man's nature, (*b*) wherewith he ascended into heaven, (*c*) and there sitteth until he return to judge all men at the last day. (*d*)

a. I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see

the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead. Matt. xxviii, 5–7; Acts ii, 24; 1 Cor. xv, 4, 20.

b. But he, whom God raised again, saw no corruption. Acts xiii, 37. Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side. John xx, 25, 27.

c. After the Lord had spoken unto them, he was received up into heaven. Mark xvi, 19. This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts i, 11; Rom. viii. 34.

d. To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living; for we shall all stand before the judgment-seat of Christ. Rom. xiv, 9, 10. It is he which was ordained of God to be the judge of quick and dead. Acts x, 42; xvii, 31. As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law in the day when God shall judge the secrets of men by Jesus Christ. Rom. ii. 12, 16. I say unto you, That every idle word that men shall speak they shall give account thereof in the day of judgment. Matt. xii, 36. I know that he shall rise again in the resurrection at the last day. John xi, 24. The word that I have spoken, the same shall judge him in the last day. John xii, 48; Matt. x, 15; 2 Peter ii, 9; 2 Tim. iii, 1.

IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. John xiv, 26; xv, 26. The eternal Spirit. Heb. ix, 14. Why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God. Acts v, 3, 4; Rom. viii, 9; Gal. iv, 6.

NOTE.—For the Deity of the Spirit, see John iv, 24; Job xxxiii, 4. For the personality of the Spirit, see Rom. viii, 16. The Spirit itself *beareth witness* with our spirit. 2 Cor. iii, 17. Now the Lord is that Spirit.

NOTE.—The attributes and acts of personality are every-where in the Bible ascribed to the Holy Spirit.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation,(*a*) so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be be-

lieved as an article of faith, or be thought requisite or necessary to salvation. (*b*) In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

a. From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation. All Scripture is given by inspiration of God. 2 Tim. iii, 15–17. The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Peter i, 19–21; Rom. xv, 4; Luke i, 3, 4.

b. Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal. i, 8. Thy word is truth. John xvii, 17; Mark vii, 7; 1 Thess. ii, 2, 13; Isa. viii, 20.

The Names of the Canonical Books.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of

Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Canticles, or the Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less. All the books of the New Testament, as they are commonly received, we do receive and account canonical. (*c*)

c. 2 Tim. iii, 16.

NOTE.—The Lord Jesus, his evangelists, and the apostles quote and thus sanction all the books of the Old Testament. Luke xxiv, 27, 44, 45.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New, (*a*) for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, (*b*) being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. (*c*) Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any common-

wealth;(*d*) yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are moral. (*e*)

a. Beginning at Moses and all the prophets, he expounded unto them in ALL the Scriptures the things concerning himself. And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the *law of Moses*, and in *the prophets*, and in *the Psalms*, concerning me, etc. Luke xxiv, 27, 44, 45; John v, 46; iii, 16; Acts xv, 15; Gal. iii, 14, 16.

b. There is one God, and one mediator between God and man, the man Christ Jesus. 1 Tim. ii, 5.

c. All the promises of God in him are yea, and in him amen, unto the glory of God by us. 2 Cor. i, 20; Rom. xv, 8; Heb. xi, 39, 40; 2 Peter i, 21.

d. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ. Col. ii, 14–17; Eph. ii, 15, 16; Heb. x, 1.

NOTE.—The civil or judicial precepts given by Moses (Exod. xxi, xxii) are not binding on the State in the Christian dispensation. See Matt. v, 38, 39, and 1 Cor. ix, 8–10.

e. Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. Matt. v, 17–19; xxii, 37–40; James i, 25; ii, 8–12; Rom. iii, 19, 31; xiii, 8, 9; 1 John ii, 3–7.

VII. *Of Original, or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

See the early declarations of the fall and corruption of man in Gen. v, 3; vi, 5; viii, 21; Jer. xvii, 9. For later declarations of the same see Rom. v, 12, 18, 19. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Therefore, by the offense of one, judgment came upon all men to condemnation. See Rom. iii, 10–12.

VIII. *Of Free Will.*

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to

faith, and calling upon God;(*a*) wherefore we have no power to do good works, pleasing and acceptable to God, without the grace of God by Christ preventing* us, that we may have a good will, and working with us when we have that good will.(*b*)

a. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John xv, 5. When we were yet without strength, in due time Christ died for the ungodly. Rom. v, 6. You hath he quickened, who were dead in trespasses and sins. Eph. ii, 1, 5; Rom. viii, 7; John i, 12, 13.

b. It is God which worketh in you both to will and to do of his good pleasure. Phil. ii, 13; John vi, 44, 65; Eph. ii, 8, 9; Jer. x, 23.

IX. *Of the Justification of Man.*

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. (*a*) Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort. (*b*)

* *Preventing*, here, means *going before and aiding*, from the Latin *prævenio*, to go before.

a. By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Eph. ii, 8, 9. Being justified freely by his grace, through the redemption that is in Christ Jesus. Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. iii, 24, 28; Phil. iii, 9; Matt. ix, 28, 29.

b. Being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. v, 1. Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi, 31; xv, 11; viii, 37; Rom. iv, 2–5.

X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments, (*a*) yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit. (*b*)

a. By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Rom. iii, 20. Not by works of righteousness which we have done, but according to his mercy he saved us. Titus iii, 5; Rom. iv, 2–8.

b. A man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Seest thou how faith wrought with his [Abraham's] works, and by works was faith made perfect? James ii, 18, 22; Matt. vii, 16–20; John xv, 8; 1 Peter ii, 12.

XI. *Of Works of Supererogation.*

Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants. Luke xvii, 10.

Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect? Job xxii, 3. If thou be righteous, what givest thou him? or what receiveth he of thine hand? Job xxxv, 7; Job ix, 2, 3; Rom. xi, 35; 1 Cor. ix, 16.

XII. *Of Sin after Justification.*

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. (*a*) Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: (*b*) after we have received the Holy Ghost we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. (*c*) And therefore they are to be condemned who say they can no more sin as long as they live here: (*d*) or deny the place of forgiveness to such as truly repent. (*e*)

NOTE.—*a.* An unpardonable sin may consist in so grieving the Holy Spirit that his influences are withdrawn from the heart: Grieve not the Holy Spirit of God. Eph. iv, 30. Quench not the Spirit. 1 Thess. v, 19. See Psa. xcv, 7–11; Isa. lxiii, 10; Luke xix, 42; Heb. iii, 7–13, 15.

NOTE.—It may also consist in ascribing the miracles of Christ to Satan. See Mark iii, 22–29; Matt. xii, 24–32; Heb. x, 29.

b. Return, ye backsliding children, and I will heal your backslidings. Jer. iii, 22; Hosea vi, 1; Rev. ii, 4, 5.

c. If a man abide not in me he is cast forth as a

branch, and is withered. John xv, 6. Because of unbelief they [Israelites] were broken off; and thou [a Christian] standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Rom. xi, 20, 21. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. Heb. iv, 11. Looking diligently lest any man fail of [fall from] the grace of God. Heb. xii, 15. See Matt. xxiv, 12; 1 Cor. ix, 27; Heb. x, 26–31.

d. Because iniquity shall abound, the love of many shall [will] wax cold. Matt. xxiv, 12; xxvi, 41; John v, 14; 1 Cor. x, 12; 2 Cor. xi, 3. If any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins. 1 John ii, 1, 2; Eph. v, 14.

e. There is no man that sinneth not [may not sin]. 1 Kings viii, 46. There is not a just man upon earth, that doeth good, and sinneth not [may not sin]. Eccles. vii, 20; 1 John i, 8; James iii, 2.

f. Remember therefore from whence thou art fallen; and repent, and do the first works. Rev. ii, 5. If we confess our sins, he is faithful and just to forgive us our sins, etc. 1 John i, 9; Jer. iii, 22.

XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure word of God

is preached, and the sacraments duly administered, according to Christ's ordinance, in all things that of necessity are requisite to the same.

Unto the Church of God . . . to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. i, 2; Matt. xvi, 18; Eph. ii, 19–22; iii, 15. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the *body of Christ*. Eph. iv, 11, 12. The CHURCH, which is his body. Eph. i, 22, 23; v, 27; Acts ii, 41–47.

NOTE.—The word *Ecclesia*, translated "Church," means *called out*, and is applied to a body of believers called out of the people into a special body; and to such bodies were the apostolic epistles directed.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory,(*a*) pardon,(*b*) worshiping and adoration as well of images as of relics,(*c*) and also invocation of saints,(*d*) is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

NOTE.—*a.* We are cleansed from all unrighteousness, not by purgatorial fires after death, nor by any temporary sufferings in the spirit-world, as the Restorationists teach, but by the blood of Christ:—Much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God. Heb. ix, 14; 1 John i, 9; Rev. i, 5.

b. Who can forgive sins but God only? Mark ii, 7; Isa. xliii, 25. When he saw their faith, he said unto him, Man, thy sins are forgiven thee. Luke v, 20. I sought the Lord, and he heard me, and delivered me from all my fears. Psa. xxxiv, 4; xlix, 7, 8; Dan. ix, 9.

c. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, etc. Thou shalt not bow down thyself to them, nor serve them. Exod. xx, 3–5. Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv, 10. I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant: worship God. Rev. xxii, 8, 9; 2 Kings xvii, 35; Isa. xl, 25.

d. There is one God, and ONE MEDIATOR between God and men, the man Christ Jesus. 1 Tim. ii, 5. For this cause he is the Mediator of the New Testament. Heb. ix, 15; 1 John ii, 1.

XV. *Of Speaking in the Congregation in such a Tongue as the People understand.*

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church,

to have public prayer in the Church, or to minister the sacraments, in a tongue not understood by the people.

He that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him. If therefore the whole Church be come together into one place, and all speak with tongues, and there come in the unlearned or unbelievers, will they not say that ye are mad? In the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. 1 Cor. xiv, 2, 23, 19.

NOTE.—The modern practice of intoning prayers and other parts of religious worship is also unintelligible, and opposed to "reasonable service."

XVI. *Of the Sacraments.*

Sacraments, ordained of Christ, (*a*) are not only badges or tokens of Christian men's profession, (*b*) but rather they are certain signs of grace, and God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him. (*c*)

There are two sacraments ordained of Christ

our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord. (*d*)

These five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of baptism and the Lord's supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation, as Paul saith, 1 Cor. xi, 29. (*e*)

a. Christian baptism instituted just before the ascension. Matt. xxviii, 19. Lord's supper instituted before the crucifixion. Matt. xxvi, 26–28; 1 Cor. xi, 23–26.

b. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 1 Cor. x, 16.

c. Abraham received the sign of circumcision, a seal of the righteousness of faith. Rom. iv, 11.

NOTE.—In the Christian Church, as distinguished from the Jewish, and from the transition period between the waning of Judaism and the rise of Christianity, while John was preaching the baptism of repentance, and Jesus was instructing and preparing his disciples; baptism in the name of the Trinity takes the place of circumcision. Both are signs of grace. See Rom. ii, 28, 29, in which substitute *Christian* for "Jew," and *baptism* for "circumcision," and we have the significance and relative importance of these signs in the Christian Church. See also Gal. iii, 27; 2 Cor. v, 17.

d. Matt. xxviii, 19; Mark xiv, 22–24; 1 Cor. xi, 23–26.

e. 1 Cor. xi, 20–34.

NOTE.—The word here translated "unworthily" means irreverently, and refers to the manner and motives of eating the bread and drinking the wine.

XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference whereby Christians are distinguished from others that are not baptized; (*a*)

but it is also a sign of regeneration, or the new birth. (*b*) The baptism of young children is to be retained in the Church. (*c*)

a. By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1 Cor. xii, 13; Gal. iii, 27, 28.

b. Rom. iv, 11; Col. ii, 11, 12; Titus iii, 5; Acts ii, 38; xxii, 16.

NOTE.—*c.* For a brief argument in favor of infant baptism, read in connection the covenant with Abraham (Gen. xvii, 7, 9–13) and the application of it in the Christian Church. Gal. iii, 9, 14; Rom. iv, 11, 12; Acts ii, 38, 39; 1 Cor. vii, 14. For the relations of little children to the kingdom of Christ, see Matt. xviii, 1–14; xix, 13–15; Mark x, 13–16; Luke xviii, 15–17. Being members of the Church of Christ, in a justified state in virtue of the atonement, children are entitled to baptism, which is the sign and seal of such state and relation. For the argument at length see pages 135–150.

XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's

death; (*a*) insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. (*b*)

Transubstantiation, or the change of the substance of bread and wine in the supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. (*c*)

The body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper is faith. (*d*)

The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped. (*e*)

a. As often as ye eat this bread, and drink this cup, ye do show the Lord's death. 1 Cor. xi, 26; x, 17; Luke xxii, 19, 20.

b. The cup of blessing which we bless, is it not the

communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 1 Cor. x, 16; xi, 24–28; v, 7, 8.

c. HE IS NOT HERE, but is risen. While he blessed them he was parted from them, and carried up into heaven. Luke xxiv, 6, 51. Whom the heaven must receive *until the times of restitution of all things.* Acts iii, 21; 1 Cor. xi, 24–26.

NOTE.—Being in bodily person in heaven and at the right hand of the throne of the Father, Christ cannot at the same time be visibly and bodily in the hands of priests, nor on hundreds of altars at once. The expression, "This *is* my body," is a Hebraism for "This *represents* my body;" the same as "I am the vine," "I am the door," "I am the way," and "the seven good kine are seven years," "the three branches are three days," and others, mean that these *represent* the several things named.

d. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John vi, 63; 1 Cor. x, 3, 4, 16.

NOTE.—*e.* There is neither example nor warrant for any of these things in the Scriptures. In vain do they worship me, teaching for doctrines the commandments of men. Matt. xv, 9. Ye shall destroy their altars, break their images; for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God. Exod. xxxiv, 14.

XIX. *Of both kinds.*

The cup of the Lord is not to be denied to the lay people: for both the parts of the Lord's supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

NOTE.—Both the bread and the wine were originally administered by our Lord to the apostles. See Matt. xxvi, 26–28; Mark xiv, 22–24; Luke xxii, 17–20.

NOTE.—Both elements were at first ordered to be given to the disciples until the coming of Christ. See 1 Cor. xi, 26.

XX. *Of the one Oblation of Christ, finished upon the Cross.*

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. (*a*) Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick * and the dead, to have remission

* Living.

of pain or guilt, is a blasphemous fable and dangerous deceit. (*b*)

a. God commendeth his love toward us, in that while we were yet sinners, Christ died for us. By whom we have now received the atonement. Rom. v, 8, 11; viii, 34; Heb. ix, 11–15, 24–28. Christ was once offered to bear the sins of many. Heb. ix, 28. Neither is there salvation in any other, for there is *none other name* under heaven given among men, whereby we must be saved. Acts iv, 12. There remaineth *no more sacrifice for sins.* Heb. x, 26.

b. Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered *one sacrifice for sins, forever sat down on the right hand of God;* for by ONE OFFERING he hath perfected *forever* them that are sanctified. Heb. x, 11–14. Now where remission of these is, there is *no more offering* for sin. Heb. x, 18; vii, 23–27. Without shedding of blood is no remission. Heb. ix, 22.

XXI. *Of the Marriage of Ministers.*

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to

marry at their own discretion, as they shall judge the same to serve best to godliness.

NOTES.—Marriage was originally instituted of God. Gen. ii, 18, 24; 1 Cor. xi, 9; Mark x, 6–9. Forbidding to marry is a sign of an apostate Church. 1 Tim. iv, 3. The Apostle Peter was a married man. Matt. viii, 14; Mark i, 30. The Evangelist Philip was a married man. Acts xxi, 9. Marriage is lawful to all. 1 Cor. ix, 5. It is honorable in all men. Heb. xiii, 4. Ministers of Christ should marry. 1 Tim. iii, 2, 4, 12; Titus i, 5, 6.

XXII. *Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should be, in all places, the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. (*a*) Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly,

that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren. (*b*)

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things be done to edification. (*c*)

a. My kingdom is not of this world. John xviii, 36. The kingdom of God is not meat and drink. Rom. xiv, 17. As free, and not using liberty for a cloak of maliciousness, but as servants of God. 1 Peter ii, 16; Acts xv, 10; Rom. xiv, 4; Gal. v, 1, 13.

b. I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you. 1 Cor. i, 10; xii, 25; 2 Thess. iii, 6, 14. Him that is weak in the faith receive ye, but not to doubtful disputations. Rom. xiv, 1, 15–17, 21.

c. Let every man be fully persuaded in his mind. Rom. xiv, 5. Let all things be done unto edification. 1 Cor. xiv, 26; 2 Cor. xii, 19; 1 Tim. i, 4, 6.

XXIII. *Of the Rulers of the United States of America.*

The President, the Congress, the General Assemblies, the Governors, and the councils of

state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.*

NOTE.—This article, and explanatory note following, are statements of political facts in reference to the government and officers of the United States collectively and severally, on the general principle of civil powers as given in the Scriptures: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. For he is the minister of God to thee for good. Rom. xiii, 1-4; 1 Peter ii, 13-17; 1 Tim. ii, 1, 2; Titus iii, 1. See History of the Articles, page 18.

* As far as it respects civil affairs, we believe it the duty of Christians, and especially of all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people, who may be under the British, or any other government, will behave themselves as peaceable and orderly subjects.

XXIV. *Of Christian Men's Goods.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. (*a*) Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability. (*b*)

NOTE—*a*. The instance of the early disciples possessing, at Jerusalem, all things in common, and parting their goods as every man had need, mentioned in Acts ii, 44, 45, was not such a community of goods as is advocated by modern Social Reformers, nor as practiced by Communists, as is clear from the case of Ananias, to whom St. Peter said, "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" Acts v, 4. The early disciples held all their possessions in common, not absolutely, but generously and hospitably, as is not unfrequent in modern times. See Acts iv, 32; ii, 44. This generous and brotherly arrangement of the disciples at Jerusalem in the time of Pentecost, when the converted Jews, gathered from distant cities, were detained longer than they anticipated, and therefore needed special provision made for them by the resident disciples, was only temporary. No mention is made of any similar arrangement in the further history of the apostolic Church. Dorcas, a resident

of Joppa, retained possession and control of her property. Acts ix, 36. For confirmation of this general principle see Acts xi, 29; xx, 35; 1 Cor. xvi, 1; Eph. iv, 28.

b. He that hath pity upon the poor lendeth unto the Lord. Prov. xix, 17. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Cor. ix, 7; Gal. vi, 10; 1 Tim. vi, 17–19; 1 John iii, 17.

XXV. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle; (*a*) so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a case of faith and charity, so it be done according to the prophets' teaching, in justice, judgment, and truth. (*b*)

a. For the original commandment, see Exod. xx, 7; Lev. xix, 12. For our Lord's injunction, see Matt. v, 34–36. For an apostolic injunction, see James v, 12.

b. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness. Jer. iv, 2. Men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Heb. vi, 16; Deut. vi, 13; x, 20; 1 Kings viii, 31; Ezra x, 5.

CHAPTER II.

NATURE, DESIGN, AND GENERAL RULES OF THE METHODIST SOCIETIES.

Sec. I.—Origin of the Methodist Society.

In the latter end of the year 1739 eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thence-forward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join them, (for their number increased daily,) he gave those advices from time

to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

This was the rise of the UNITED SOCIETY, first in *Europe*, and then in *America*. Such a society is no other than "*a company of men* having the form and seeking the power of *godliness*, *united in order to pray together*, *to receive the word of exhortation*, *and to watch over one another in love*, *that they may help each other to work out their salvation*."

SEC. II.—A CHURCH OR SOCIETY DIVIDED INTO CLASSES.

That it may the more easily be discerned whether such "a company" are indeed working out their own salvation, each society is divided into smaller companies called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled *the leader*.* It is his duty,

* It is often expedient that a class embrace many more than this number. The leader is a sub-pastor appointed by the min-

1. To see each person in his class once a week at least; in order,
   (1.) To inquire how their souls prosper.
   (2.) To advise, reprove, comfort, or exhort, as occasion may require.
   (3.) To receive what they are willing to give toward the support of the preachers, Church, and the relief of the poor.*
2. To meet the minister and the stewards of the society once a week;† in order,
   (1.) To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.
   (2.) To pay the stewards what they have received of their several classes in the week preceding.

ister, and, in the itinerant pastorate, is a necessary office in the Church.

* Collections for the poor are usually taken in love-feast, or during the administration of the Lord's supper, according to a special provision of Discipline.

† Joint meetings of stewards and leaders are in many places held monthly.

Sec. III.—General Rules.

History of the Rules of Society.

In the year 1741 or 1742, after the foundations of Methodism had been laid in many places of England, while classes were being generally introduced both as a religious and financial agency, and after chapels had been built in populous and business centers, it became evident that certain fixed and uniform terms of membership, other than the Articles of Religion, were necessary for the purity and unity of the societies. In consultation, therefore, with his brother Charles, Mr. Wesley formed the famous document known as the "General Rules of the United Societies." These Rules have become a part of the constitutional law of the Methodist Episcopal Church, and together with the general superintendency and itinerancy are a bond of union between the several societies which make up the connectional Church.

Unlike the Articles of Religion, these Rules

embrace no doctrinal statements, but only great and fundamental religious principles quite in harmony with the Scriptures and with sound religious experience. Being apostolic expressions of practical Christianity, they meet a response in the judgment of all earnest inquirers after religious truth and ripe Christian experience. "The discerning mind of Wesley soon saw that the permanence and harmony of his societies required that particular regulations should be adopted by them, especially having respect to the terms on which persons should be received in them, to the manner of life of the members, and how the persistently unruly might be excluded them. These General Rules, with scarcely any change, have been the common bond of agreement and alliance of Methodist Churches throughout the world. We think they were devised by a sound philosophy, and that they exhibit the wisdom of their author." *

As a part of the constitution of the Methodist Episcopal Church they are here arranged with

* Dr. Scudder's American Methodism.

Scripture proof for the instruction and confirmation of the reader. For the sake of the order we divide them into three classes: Those forbidding the doing of evil; those enjoining the doing of good, both to the bodies and the souls of men; and the observance of the private and public means of grace. They are ordered to be read to probationers the first time they meet in class, in every congregation once a year, and in every society once a quarter. No person is to be received into the Church who will not give satisfactory assurances of a willingness to observe and keep them. Instead of reading the Rules as directed, some ministers supply each family of the Church and each probationer with the General Rules in tract form—Nos. 83, 497.

"There is only one condition previously required of those who desire admission into these societies—'a desire to flee from the wrath to come, and to be saved from their sins.' But wherever this is really fixed in the soul, it will be shown by its fruits. It is, therefore, expected of all who continue therein that they

should continue to evidence their desire of salvation by observing the following General Rules:

Evils and Sins to be avoided.

RULE 1. Doing no harm, (*a*) avoiding evil of every kind, (*b*) especially that which is most generally practiced.

PROOFS.—*a.* Be ye wise as serpents, and harmless as doves. Matt. x, 16. Abstain from all appearance of evil. 1 Thess. v, 22.

b. If sinners entice thee, consent thou not. Walk not in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood. Prov. i, 10–16. Abhor that which is evil; cleave to that which is good. Rom. xii, 9; 2 Sam. iii, 39; John iii, 20; 1 Cor. xv, 33; Psa. xxxiv, 14.

RULE 2. The taking of the name of God in vain.

PROOFS.—Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Exod. xx, 7; Lev. xix, 12. I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head, be-

cause thou canst not make one hair white or black. Matt. v, 34–37; xxiii, 16–22; James v, 12.

RULE 3. The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

PROOFS.—Remember the Sabbath-day to keep it holy. The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; . . . wherefore the Lord blessed the Sabbath-day, and hallowed it. Exod. xx, 8–11.

NOTES.—For the original institution of the Sabbath in memory of the creation, see Gen. ii, 2, 3. For the recognition of it by the Israelites departing from Egypt, see Exod. xvi, 23–30; xxxi, 13–17. For the Christian Sabbath, see Acts xx, 7: Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Also Matt. xxviii, 1; Acts xvi, 13; Rev. i, 10; and Matt. xii, 8: The Son of man is Lord even of the Sabbath-day.

RULE 4. Drunkenness, (*a*) buying or selling spirituous liquors, (*b*) or drinking them, unless in cases of extreme necessity. (*c*)

PROOFS.—*a*. Be not among wine-bibbers. For the drunkard and the glutton shall come to poverty. Prov.

xxiii, 20–32. Take heed to yourselves, lest at any time your hearts be overcharged with drunkenness. Luke xxi, 34; 1 Cor. vi, 11; Gal. v, 21.

b. Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also. Hab. ii, 15.

c. Wine is a mocker, strong drink is raging: whosoever is deceived thereby is not wise. Prov. xx, 1. Be not drunk with wine, wherein is excess. Eph. v, 18.

NOTE.—In the Scriptures are two words translated wine. One, in the Hebrew *mimsawk*, or *mesek*, means mixed or spiced wine, as in Prov. xxiii, 30; Psa. lxxv, 9: the intoxicating wines, which are every-where condemned. The other, *hawsim*, new wine, the juice of the grape, is not intoxicating, and the use of it was common in the East. In the New Testament we find the same distinction. *Oinos* means wine in general, and with qualifying words may denote *new* wine or *strong*, according to the adjective used. *Glenkos* means new or sweet wine.

RULE 5. The buying and selling of men, women, and children, with an intention to enslave them.

PROOFS.—And he that stealeth a man, and selleth him, or if he be found in his hands, he shall surely be put to death. Exod. xxi, 16; Deut. xxiv, 7. Loose the bands of wickedness, undo the heavy burdens, and let

the oppressed go free, and break every yoke, Isa. lviii, 6. Masters, give unto your servants that which is just and equal. Col. iv, 1; Eph. vi, 9. The law is not made for a righteous man, but for the lawless and disobedient . . . for men-stealers. 1 Tim. i, 9, 10; Matt. 22, 39.

RULE 6. *Fighting*, quarreling, brawling, (*a*) brother *going to law* with brother, (*b*) returning evil for evil, or railing for railing, (*c*) the using *many words* in buying or selling. (*d*)

PROOFS.—*a.* From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? James iv, 1. Follow peace with all men. Heb. xii, 14; Mark ix, 50; Rom. xii, 17–21; Eph. iv, 31; Titus iii, 2.

b. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? But brother goeth to law with brother, and that before unbelievers. 1 Cor. vi, 1, 6, 7.

c. Not rendering evil for evil, or railing for railing; but contrariwise blessing. 1 Pet. iii, 9; Rom. xii, 17, 21; Eph. iv, 32.

d. Let your conversation be without covetousness. Heb. xiii, 5; James i, 19.

RULE 7. The buying or selling goods that have not paid the duty.

PROOFS.—*The law of Christ:* Render unto Cesar the things which are Cesar's. Matt. xxii, 17–21. *The example of Christ:* Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? [of subjects outside of the royal family?] Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: [a stater, fifty-six cents:] that take, and give unto them for me and thee. Matt. xvii, 24–27.

NOTE.—Jesus, being the Son of God, was not taxable for the support of the temple-service, and yet under the law of expediency he paid it. *Apostolic advices:* Provide things honest in the sight of all men. Rom. xii, 17. Defraud not one the other. 1 Cor. vii, 5.

RULE 8. The giving or taking things on usury; that is, unlawful interest.

PROOFS.—Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that putteth not his money to usury, nor taketh reward against the innocent. Psa. xv, 1, 5; Ezek. xviii, 8, 17; xxii, 12.

NOTE.—the Hebrew word for *usury* means biting, and refers to that greediness, sharpness, or rapacity in business which demands unlawful interest or exorbitant profits. He that by usury and unjust gain increaseth

his substance, shall gather it for him that will pity the poor. Prov. xxviii, 8. That no man go beyond and defraud his brother in any matter. 1 Thess. iv, 6.

RULE 9. *Uncharitable* or *unprofitable* conversation, (*a*) particularly speaking evil of magistrates or of ministers. (*b*)

PROOFS.—*a.* Who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. Psa. xv, 3. Keep thy tongue from evil, and thy lips from speaking guile. Psa. xxxiv, 13. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying. Eph. iv, 29; v, 4; Matt. xii, 36.

b. Let all clamor and evil-speaking be put away from you, with all malice. Eph. iv, 31; 1 Tim. v, 13; Titus iii, 2; 1 Peter ii, 1, 13–17.

RULE 10. Doing to others as we would not they should do unto us.

PROOFS.—Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. vii, 12. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. Rom. xiii, 10; Gal. v, 14.

RULE 11. Doing what we know is not for the glory of God: as the putting on of *gold and costly apparel.*

PROOF.—Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. 1 Peter iii, 3.

NOTE.—The word here rendered *apparel*, being in the plural number, means an *excess* of clothing, or the ornamental and useless outer garments. See also the order of St. Paul to Timothy, Bishop of Ephesus, as to the adorning of the Christians in that city. 1 Tim. ii, 9, 10.

RULE 12. *The taking such diversions* as cannot be used in the name of the Lord Jesus.

PROOFS.—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 John ii, 15, 16; 1 Cor. x, 31–33; Eph. v, 11; Rom. vi, 20–22.

NOTE.—The word rendered *world*, in the above-quoted verse, means the ornamental, showy, and sinful things or system of things in society; objects of lust or intense desire.

RULE 13. The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

PROOFS.—*As to singing:* let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, etc. Col. iii, 16, 17; Eph. v, 19, 20. *As to reading:* give attendance to reading. 1 Tim. iv, 13. Be not deceived; evil communications corrupt good manners. 1 Cor. xv, 33. *As to self-denial for the knowledge of God:* I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, etc. Phil. iii, 8–10; John xvii, 3; 1 Cor. ii, 2.

RULE 14. Softness and needless self-indulgence.

PROOFS.—If any man will come after me, let him deny himself, and take up his cross, and follow me. Matt. xvi, 24. If ye live after the flesh ye shall die. Rom. viii, 13; Col. iii, 5; Gal. v, 24; vi, 8.

RULE 15. Laying up treasure upon earth.

PROOFS.—Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal, etc. Matt. vi, 19–21. Where

your treasure is, there will your heart be also. Luke xii, 34; Heb. xiii, 5.

RULE 16. Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

PROOFS.—The wicked borroweth, and payeth not again; but the righteous showeth mercy, and giveth. Psa. xxxvii, 21. Provide things honest in the sight of all men. Rom. xii, 17. Render unto all their dues. Owe no man any thing. Rom. xiii, 7, 8; 2 Cor. viii, 21.

Good Offices and Works to be done.

It is expected of all who continue in these societies that they should continue to evidence their desire of salvation:

RULE 17. By doing good; (*a*) by being in every kind merciful after their power, as they have opportunity; (*b*) doing good of every possible sort, and, as far as possible, to all men. (*c*)

PROOFS.—*a*. Trust in the Lord, and do good. Psa. xxxvii, 3. To do good and to communicate forget not. Heb. xiii, 16.

b. Blessed are the merciful: for they shall obtain mercy. Matt. v, 7; Luke vi, 36, 38.

c. To him that knoweth to do good, and doeth it not,

to him it is sin. James iv, 17. As we have opportunity, let us do good unto all men. Gal. vi, 10.

RULE 18. To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

PROOFS.—Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii, 17. He that hath pity on the poor, lendeth unto the Lord. Prov. xix, 17; Matt. xxv, 35–40; 1 Tim. vi, 17–19.

RULE 19. To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"

PROOFS.—Reprove, rebuke, exhort, with all long-suffering and doctrine. 2 Tim. iv, 2. Exhort one another daily. Heb. iii, 13. Christians are "the salt of the earth," and "the light of the world." Matt. v, 13–16; Isa. lviii, 1; lx, 1. Ye are my witnesses, saith the Lord. Isa. xliii, 10.

RULE 20. By doing good, especially to them that are of the household of faith, (*a*) or groan-

ing so to be; employing them preferably to others, buying one of another, helping each other in business; (*b*) and so much the more because the world will love its own, and them only. (*c*)

PROOFS.—*a*. As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi, 10.

b. Be kindly affectioned one to another with brotherly love: in honor preferring one another. Distributing to the necessity of saints; given to hospitality. Rom. xii, 10, 13.

c. If ye were of the world, the world would love his own. John xv, 19; 1 John iv, 7.

RULE 21. By all possible *diligence* and *frugality*, that the Gospel be not blamed.

PROOFS.—Not slothful in business, fervent in spirit, serving the Lord. Rom. xii, 11. If a man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. v, 8; Prov. xx, 4; xxii, 29; 1 Cor. iv, 12.

RULE 22. By running with patience the race which is set before them, (*a*) denying themselves, and taking up their cross daily, (*b*) submitting

to bear the reproach of Christ, to be as the filth and offscouring of the world, (*c*) and looking that men should say *all manner of evil of them falsely for the Lord's sake.* (*d*)

PROOFS.—*a.* Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Heb. xii, 1; 1 Cor. ix, 24.

b. If any man will come after me, let him deny himself, and take up his cross, and follow me. Matt. xvi, 24; Mark viii, 34.

c. We are made as the filth of the earth, and are the offscouring of all things unto this day. 1 Cor. iv, 13.

d. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Matt. v, 11; 1 Peter ii, 19, 20; iv, 14–16.

Ordinances to be observed.

It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation:

RULE 23. By attending upon all the ordinances of God, such as, The public worship of God.

PROOFS.—One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. Psa. xxvii, 4; lxv, 4; Acts i, 13, 14; Acts ii, 1–4. Not forsaking the assembling of ourselves together, as the manner of some is. Heb. x, 25; Psa. xlii, 4; lxxxiv, 1–4, 10; Isa. ii, 3; 1 Cor. xi, 2.

RULE 24. The ministry of the word, either read or expounded.

PROOFS.—*Institution of the Christian ministry:*—All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Matt. xxviii, 18–20; Mark xv, 15, 16. *This ministry should be heard and believed:* How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? So then faith cometh by hearing, and hearing by the word of God. Rom. x, 14–17; Acts xiii, 14–15, 42, 44; James i, 25; Rev. ii, 7.

RULE 25. The supper of the Lord.

PROOFS.—Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this

is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. Matt. xxvi, 26–28; Acts xviii, 21; 1 Cor. xi, 23–26.

Rule 26. Family (*a*) and private prayer. (*b*)

Proofs.—*a*. As for me and my house, we will serve the Lord. Josh. xxiv, 15; Deut. vi, 6, 7. See King David's resolve: Psa. ci, 2. See his practice: 1 Chron. xvi, 43; xiii, 14; Jer. x, 25.

b. When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Matt. vi, 6; 1 Thess. v, 17, 18; 1 Tim. ii, 8.

Rule 27. Searching the Scriptures.

Proofs.—I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word, etc. Psa. cxix, 15, 16, 97–100. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John v, 39. See Acts xvii, 11; John xvii, 17; Psa. i, 2.

Rule 28. Fasting, or abstinence.

Proofs.—When ye fast, be not as the hypocrites, of a sad countenance: but thou, when thou fastest, anoint

thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret. Matt. vi, 16–18; xvii, 21; Acts xiv, 23. See Isa. lviii, 1–11; Luke v, 33–35.

These are the General Rules of our societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. (*a*) And all these we know his Spirit writes on truly awakened hearts. (*b*) If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. (*c*) We will admonish him of the error of his ways. We will bear with him for a season. (*d*) But if then he repent not, he hath no more place among us. We have delivered our own souls. (*e*)

PROOFS.—*a.* 2 Tim. iii, 16, 17.
b. John xiv, 26; xvi, 13.
c. James v, 19, 20; Matt. xviii, 15–17; Acts xx, 28.
d. Rom. xv, 14; 2 Thess. iii, 15.
e. 1 Cor. v, 5: 2 Thess. iii, 6; 1 Tim. vi, 3–5.

CHAPTER III.

PROMINENT DOCTRINES OF METHODISM.

By the prominent doctrines of Methodism, as herein enunciated, we do not mean that they boldly distinguish us from other Churches or Christians, nor that other evangelical Churches do not recognize the same great truths; but that all other than Arminians repress what seems to us to be their specific definiteness of statement, and invert what we think to be their true order of experience and their order in systematic doctrines. Unlike Calvinian theology, which is arranged under the idea that a certain and definite number of persons are unconditionally elected, through the all-wise and sovereign mercy of God, to holiness and heaven, and, therefore, that the elect are without condition on their part regenerated; and that repentance and all other religious acts

and duties are preceded and induced by regeneration; Wesleyan theology teaches that repentance, its antecedent "godly-sorrow," and faith in Christ are induced by the Spirit and truth of God, and are conditions of salvation. Voluntary and responsible agents are not irresistibly regenerated and saved, though they are irresistibly enlightened and awakened to a sense of sin. The doctrines stated and defended in this chapter are arranged according to what we believe to be their true order of experience and their order in systematic theology.

SEC. I.—REPENTANCE.

Repentance literally denotes a change of mind, a reconsideration with reference to sin to be abandoned, and to righteousness to be sought, attained, and practiced. The original word, *metanoia*, means change of mind or purpose, an after-thought. In the Scriptures it denotes such a reconsideration and change of mind as lead to sorrow for sin because of its malignant nature and its offensiveness to God.

Or, more properly, godly sorrow induced by the Spirit of God revealing sin, "worketh repentance unto life," "repentance unto salvation." (*a*) And all true sorrow for sin is prompted and induced by the Spirit and truth of God. (*b*) So that as a prerequisite to salvation through faith in Jesus Christ, repentance is a first duty. (*c*) The evidences of repentance unto life are, 1, Personal consciousness of such a mental state, or the knowledge which mind takes of its own operations; for he that repents, as truly as he that believes, has the witness in himself; (*d*) 2, By fruits that are meet or suitable for repentance, answerable to an amendment of life. (*e*)

PROOFS.—*a.* God hath also to the Gentiles granted repentance unto life. Acts xi, 18. Ye sorrowed to repentance: for ye were made sorry after a godly manner. 2 Cor. vii, 9. For godly sorrow worketh repentance to salvation not to be repented of. Verse 10.

b. The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness, etc. Titus ii, 11, 12. The Holy Ghost, or Comforter, reproves the world of sin and of righteousness. John xvi, 7, 8; i, 9; Rom. v, 15.

c. Repent ye: for the kingdom of heaven is at hand. Matt. iii, 2. Blessed are the poor in spirit; and they that mourn. Matt. v, 3, 4. Repent ye, therefore, and be converted, that your sins may be blotted out. Acts iii, 19; viii, 22; xvii, 30.

d. He that believeth on the Son of God hath the witness in himself. 1 John v, 10.

NOTE.—The same is true of any other mental state and operation—of repentance.

e. Bring forth, therefore, fruits meet for repentance. Matt. iii, 8. Break off thy sins by righteousness, and thine iniquities by showing mercy. Dan. iv, 27; Jer. vii, 3; xxxv, 15; Isa. i, 16, 17; lv, 7.

SEC. II.—JUSTIFICATION THROUGH FAITH.

Justification is that act of God's free grace in which he pardons our sins and accepts us as righteous in his sight for the sake of Christ, who has made atonement for sin, and in whom the penitent confidently trusts for salvation. (*a*) The leading condition of justification is faith in God, in his Son Jesus Christ, and in the truth of God. (*b*) Saving faith is the mental act of receiving and trusting in Jesus Christ for salvation from sin. (*c*) Sometimes it is called a "coming to God," (*d*) and a "looking

to Christ."(*e*) The power to repent and believe is given us of God; the act of repenting and believing is our own. (*f*)

PROOFS.—*a.* It is God that justifieth. Rom. viii, 33. Being justified freely by his grace, through the redemption that is in Christ Jesus. Rom. iii, 24, 25; Eph. i, 7.

b. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts xiii, 39. Being justified by faith we have peace with God, etc. Rom. v, 1; Gal. ii, 16; 2 Thess. ii, 13.

c. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John i, 12.

d. He is able to save them to the uttermost that come unto God by him. Heb. vii, 25.

e. Looking unto Jesus the author and finisher of our faith. Heb. xii, 2.

NOTE.—For a beautiful illustration of this, compare the believing in the Son of man lifted up, with the looking on the serpent lifted up in the wilderness, as given in John iii, 14, 15, and Num. xxi, 9.

f. The faith which is by him [Christ] hath given him this perfect soundness. Acts iii, 16. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts v, 31; Eph. ii, 8.

NOTE.—The using or exercising of this God-given

power is believing, as the exercise of the power of vision is seeing. "He that believeth shall be saved."

Sec. III.—Regeneration.

By regeneration is meant the new birth of the soul, whereby we become the children of God, and begin a new and spiritual life. In the Scriptures it is called "born again," "born from above," (*a*) "newness of life," "renewed after the image of God," (*b*) a "new creature" in Christ, (*c*) "born of God." (*d*) The work of regeneration is complete in itself. Hereditary depravity and inbred sins may yet exist in the soul after this new birth. The seeds of holiness are planted in a renewed heart, and thence onward the work of grace is twofold: the development, growth, and maturing of the seeds of holiness and the fruits of the Spirit, and the subduing of the inbred sins, overcoming evil habits; in a word, putting off the old man and putting on the new man in Christ Jesus. (*e*)

Proofs.—*a*. Except a man be born again, [from above,] he cannot see the kingdom of God. John iii, 3; i, 13.

b. That ye put on the new man, which after God is created in righteousness and true holiness. Eph. iv, 24.

c. If any man be in Christ he is a new creature. 2 Cor. v, 17.

d. John i, 12, 13; 1 John iii, 2; Gal. vi, 15.

e. Eph. iv, 22–24.

Regeneration differs from justification or pardon in that it is a renewal of the heart whereby we become in fact and actually righteous; but justification is a work done for us whereby we become relatively righteous, acquitted before God of sins that are past. In point of time they are simultaneous, so that whoever is forgiven of God is also regenerated or born anew. (*a*)

PROOF.—*a.* To declare his righteousness for the remission of sins that are past; that he might be just, and the justifier of him which believeth in Jesus. Therefore we conclude that a man is justified by faith. Rom. iii, 25–28. We also should walk in newness of life. Rom. vi, 4; 1 Peter i, 22, 23.

SEC. IV.—HOLINESS, ENTIRE SANCTIFICATION.

In theory and in experience holiness of heart and life, sometimes called "perfect love," "pure in heart," "sanctified wholly," "perfec-

tion," and which, so far as *experience* is concerned, signify about the same thing, is a prominent doctrine of Methodism.

The state and work of holiness in man begin in regeneration, when the heart is renewed, when the new spiritual and religious life begins; the life of faith, hope, and love. In the progress of religious experience it exists in different degrees of development. Entire sanctification refers to the whole person, the "heart, mind, and strength," or "body, soul, and spirit," which are devoted to God and his work, so that we love God with all the powers of our nature. This entire sanctification is completed, in an important and scriptural sense, when we become holy in heart and life, (*a*) when our love is made perfect. (*b*) It is a state of grace and of experience attainable in this life, (*c*) and by faith in the atonement. (*d*)

PROOFS.—*a.* As he who hath called you is holy, so be ye holy in all manner of conversation. 1 Pet. i, 15.

b. God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made per

fect. 1 John iv, 16, 17. The very God of peace sanctify you wholly. And I pray God your whole spirit and soul and body be preserved blameless, etc. 1 Thess. v, 23, 24; Heb. xiii, 12; Col. i, 22.

c. Herein is our love made perfect. 1 John iv, 17. This is the will of God, even your sanctification, etc. 1 Thess. iv, 3; Eph. v, 25–27; 1 John i, 7; Ezek. xxxvi, 25; Matt. v, 6, 8; xxii, 37–40.

d. We *are sanctified* through the offering of the body of Jesus Christ. For by one offering *he hath perfected* forever them that are sanctified. Let us draw near [therefore] with a true heart, *in full assurance of faith*, having our hearts sprinkled from an evil conscience. Heb. x, 10, 14, 22.

Sec. V.—Witness of the Spirit.

The doctrine of the direct witness of the Spirit that we are the children of God is both scriptural and a prominent doctrine of Methodism. (*a*) So is also the testimony of personal consciousness to the act of the soul in personal consecration, and to the work of grace in regeneration. (*b*)

What are called the fruits of the Spirit are collateral and confirming evidences of certain states of experience, of developments of radical

and growing principles of piety, but they are not the only evidences of adoption into the family of God, nor of Christian character. (*c*)

PROOFS.—*a*. The Spirit itself beareth witness with our spirit that we are the children of God. Rom. viii, 16. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us. Acts xv, 8; 2 Cor. i, 22; Gal. iv, 6; 1 John iii, 24; iv, 13.

b. He that believeth on the Son of God hath the witness in himself. 1 John v, 10; 1 Cor. iii, 16.

c. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. v, 22, 23.

SEC. VI.—UNIVERSAL REDEMPTION.

Like the Gospel, Methodism proclaims a universal redemption—that Christ died for all men, and that salvation is freely offered to all on the conditions of repentance for sin and faith in the atonement, because, 1. God gave his Son Jesus Christ to save all them that believe in him; (*a*) 2. The grace and Spirit of God so enlighten and lead all as that they may believe unto salvation; (*b*) 3. Christ died for sinners, and all men

are sinful; (*c*) 4. By his death, Christ Jesus made atonement for all men; (*d*) 5. The invitations of the Gospel extend to all; (*e*) so that God has no pleasure in the spiritual and final death of the wicked. (*f*)

PROOFS.—*a.* God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii, 16: vi, 40, 47; 1 John iv, 9, 14.

b. The grace of God that bringeth salvation to all men, hath appeared, teaching us. Titus ii, 11, 12. I will send the Comforter unto you; and when he is come, he will reprove the world of sin, etc. John xvi, 7, 8.

c. When we were yet without strength, in due time Christ died for the ungodly. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Rom. v, 6, 8; viii, 32; 1 John ii, 2.

d. Jesus, by the grace of God, tasted death for every man. Heb. ii, 9. And he died for all. 2 Cor. v, 15; John iii, 16, 17; 1 Tim. ii, 6.

e. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. xi, 28. The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whoso ever will, let him take the water of life freely. Rev. xxii, 17; Isa. xlv, 22; Matt. v, 3, 4; vii, 7, 8.

f. See Ezek. xxxiii, 11; xviii, 31, 32; Isa. i, 18.

Sec. VII.—The Possibility of Falling from the Grace of God and of Final Apostasy.

Not believing that the number of the elect is so fixed and certain that it can neither be increased nor diminished, but that men, after conversion as before, are moral agents, we deny that apostasy from the favor of God, or that any degree of backsliding, is necessary; but yet we claim that it is *possible* for a Christian so to fall from the grace of God as to finally perish. Analogy teaches this doctrine; for,

1. Some angels did fall from their original state of holiness, were cast down to hell, and were delivered into chains of darkness, to be reserved unto judgment. See 2 Pet. ii, 4, 9; Jude 6.

2. Our first parents fell from their original innocence and purity, and became subject to the displeasure of God. It was only through the divine mercy in providing a Redeemer and Saviour that their probation was ex-

tended, and their recovery to holiness and heaven was rendered possible. Their repentance and salvation were conditional on personal faith in "the Seed of the woman," in "Him that was to come," the *Yahveh*, or promised One. See the connected history, as given in Gen. ii, 17; iii, 6, 7, 13–19, 24; and in Rom. v, 12, 18, 19.

The cherubim at the east of the garden, that overshadowed the mercy-seat in the ark of the covenant, and that constituted a place of worship and sacrifice, while the revolving sword guarded the way of the tree of life, welcomed our first parents with the sacrifices which they taught Abel to offer. The sacrificial worship thus early instituted, recognizing sin and mercy, pointed to the Lamb of God that taketh away the sin of the world. That the salvation of our first parents, after their fall and forfeiture of life, was conditioned, as in the case of all their progeny, on repentance and faith in the promised Saviour, is evident, further, not only from the teachings of the Bible in reference to the

salvation of any sinner, but from the positive statement respecting Abel and Cain: the offering of one of whom, presented by faith, was accepted while that of the other was rejected. Abel's offering was typical of the Lamb of God, and therefore was sacrificial. Cain's offering was only a deistical thank-offering. In evidence of this, see Gen. iv, 3–7, and Heb. xi, 4, in their historic connections.

3. The oft-repeated cautions and warnings against final apostasy are evidences of the truth of this doctrine. Were there no danger they were unnecessary and redundant. See the following proofs: Matt. v, 13, where Christians are symbolized by salt that may lose its savor and be cast away as worthless; Matt. xxvi, 41; Mark xiii, 35, 37; Luke xxii, 40; John xv, 2–6: Rom. xi, 20, 21, where Gentile Christians are represented as branches grafted into the Abrahamic covenant, and that may be broken off as truly as were the apostatizing Jews; Heb. iii, 12; iv, 1, 11, where the falling through unbelief is clearly taught; Heb. xii,

15, where the word rendered "fail of" means *fall from;* 1 Tim. iv, 16; 2 Pet. i, 10; Rev. ii, 4, 5.

4. Besides these cautions there are direct affirmations in the Bible that final apostasy is possible, such as Matt. xxiv, 12; 1 Cor. ix, 27; Heb. x, 26, 27; 2 Chron. xv, 2; Ezek. iii, 20; xviii, 24; xxxiii, 12. See also Matt. xii, 43–45; Rom. viii, 12, 13; 1 Tim. iv, 1; Heb. vi, 4–6; 2 Pet. ii, 20–22.

5. Examples of apostasy are given in the Scriptures. The case of Judas Iscariot is clear. Chosen equally with others, with not the slightest reference to any collusion for the purpose of being a party to the ultimate betrayal, he became an apostle of our Lord. In him special confidence was placed by his associates, in that he was made the treasurer of the company, and in that he was the "familiar friend in whom Jesus trusted;" (Psa. xli, 9; John xiii, 18;) the selection was by our Lord himself; (Matt. x, 4;) he was empowered with others to work miracles and to cast out devils; (Matt. x, 5–25;) he be-

trayed his Master, *not for the purpose of* fulfilling any prophecy, though in fact fulfilling it; (Matt. xxvi, 25;) fell from his apostleship by *transgression*, rather than by any divine order; (Acts i, 25;) was under the influence of Satan, who entered into him during the family repast; (John xiii, 27;) committed suicide under remorse of conscience; (Matt. xxvii, 3–5; Acts i, 18;) and was finally lost. (John xvii, 12.) See the case of the sinning Israelites, 1 Cor. x, 1–5; of Hymeneus and Alexander, 1 Tim. i, 19, 20; of certain women who "wax wanton against Christ," 1 Tim. v, 12, 15, and of the relapsed Laodiceans, Rev. iii, 15, 16.

All the texts quoted to prove the necessary and final perseverance of the saints may be easily and naturally so understood and interpreted as to retain their sense, to harmonize with the whole tenor of conditional salvation, and not to contradict the doctrine of possible apostasy from the favor of God. The dogma of the unconditional salvation of all persons once regenerated is objectionable, further, in

that it denies the moral agency of Christians, in so far as that they cannot so sin as to offend God and perish. But the evident teaching of the Scriptures, and the experience of Christians harmonizing therewith, show that final salvation depends on their faith and voluntary perseverance as truly as on the free grace of God.

Sec. VIII.—Universal Resurrection.

Though there are in nature no complete illustrations of the resurrection of the human body from the grave, yet there are certain partial illustrations, beautiful and instructive—such as the annual decay and revival of plants, and the transformation of the ordinary caterpillar to a butterfly. The insect weaves its own grave, lies for a time dormant and apparently lifeless, and then, bursting its inclosure, arises a beautiful, airy, and winged creature. The resurrection is pre-eminently a doctrine of revelation, believed both by the orthodox Jews and Christians in all time.(*a*) And yet there are in

nature some things so analogous to the resurrection of the body that our Lord (*b*) and St. Paul (*c*) compare it to the falling, dying, and reviving of "a corn of wheat," and to the sowing, dying, and quickening of "bare grain."

As there is not a complete or total death or destruction of the grain sown, so there is not of man in what is popularly called his "death." Of seed the vital germ continues to live, though its body dies; so of man the intelligent soul, whether *psyche* or *pneuma*, survives the body which returns to dust. (*d*) And as God gives to the "quickened" grain "a body as it hath pleased him," so in the resurrection he will give to man a body constituted more or less of the elements of that which is laid in the grave. (*e*)

The possibility of the resurrection of the body is referred to "the power of God." Matt. xxii, 29. The philosophy of it, like that of any miracle, like many things in nature, and like the new birth, (John iii, 8,) is beyond present comprehension, though within the realm of Christian faith and hope, (*f*) as these several

things are within the power of God. The scriptures to which our Lord called the attention of the skeptical Sadducees in support of the resurrection are in the Old Testament. Exod. iii, 6. (*g*) But in the New Testament are seen the strongest and clearest proofs, of which we cite particularly the argument of our Lord, (*h*) his positive assertion, (*i*) and the more elaborate argument and illustrations by the Apostle Paul in 1 Cor. xv, 3–54. In further evidence of the possibility of the resurrection we cite the several instances in which our Lord raised the dead to life, (*k*) and his own resurrection shown "by many infallible proofs." (*l*)

The resurrection will be universal, embracing both the good and the bad. (*m*) As the law of death is universal, so is the law of life. (*n*) The Scriptures speak of two resurrections; not, first, that of the righteous, and a thousand or more years later, that of the wicked; but rather of a spiritual resurrection of the soul from death in sin to a life in Christ, which transpires through faith in this life, (*o*) and of the resurrection of

the bodies of men before the general judgment. (*p*) The resurrection bodies of the righteous will be glorious, incorruptible, and celestial. "The Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii, 21. See 1 Cor. xv, 40–44.

PROOFS.—*a.* And Jesus, answering, said unto them, [the Sadducees,] Do ye not therefore err, because ye know not the SCRIPTURES, nor the POWER OF GOD? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" etc. Mark xii, 24–27; Matt. xxii, 29–32.

b. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and DIE, it abideth alone: but if it DIE, it bringeth forth much fruit. John xii, 24.

c. That which thou sowest is not *quickened*, except it *die:* and that which thou sowest, thou sowest *not that body that shall be*, but bare grain, it may chance of wheat, or of some other grain, etc. 1 Cor. xv, 36–38.

d. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Eccles. xii, 7.

e. So also is the *resurrection of the dead.* . . . It is

sown a *natural body;* it is raised a *spiritual* body, etc. 1 Cor. xv, 42–44, 50.

f. Why should it be thought a thing incredible with you, that God should raise the dead? Acts xxvi, 8. Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and *resurrection of the dead* I am called in question. Acts xxiii, 6; xxiv, 15.

g. My *flesh* also shall rest in hope; for thou wilt not leave my *soul* in hell, (*sheol;*) neither wilt thou suffer thine Holy One to see corruption. Psa. xvi, 9, 10.

NOTE.—*Sheol* in the Hebrew means the same as *hades* in Greek, and denotes the *unseen state*, the state and place of departed spirits, as in the case of Dives and Lazarus. Luke xvi, 19–26. In Acts ii, 25–36 St. Peter applies this passage to Christ.

Man dieth, and wasteth away: yea, man giveth up the ghost, [rational soul,] and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. If a man die, shall he live again? all the days of my appointed time will I wait, *till my change come.* Thou shalt call, and I will answer thee: thou wilt have a desire to *the work of thine hands.* Job xiv, 10–12, 14, 15. See Isa. xxvi, 19.

h. Matt. xxii, 29–32.

i. The hour is coming, in the which ALL that are in the graves shall hear his voice, and shall come forth. John v, 28, 29.

k. He raised the widow's son at Nain. Luke vii, 11–17. He restored life to the daughter of Jairus at Capernaum. Matt. ix, 18–26. He raised Lazarus from the grave at Bethany. John xi, 1–44.

l. See Acts i, 3; Luke xxiv, 15, 36; John xx, 15–17, 19, 26; xxi, 1–14.

m. Marvel not at this: for the hour is coming, in the which ALL that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John v, 28, 29. And I saw the dead, small and great, stand before God. . . . And the sea gave up the dead which were in it; and death and hell [*hades*] delivered up the dead which were in them. Rev. xx, 12–15.

NOTE.—By "death" here we understand either the grave or the state of the dead, referring to the body. By "hell," or *hades*, we understand the invisible world, the place of departed spirits. Each delivers up that committed to it preparatory to the judgment. There shall be a resurrection of the dead, both of the just and unjust. Acts xxiv, 15.

n. As in Adam ALL die, even so in Christ shall ALL be made alive.

o. For the spiritual resurrection see John v, 24, 25; also Phil. iii, 10, 11, wherein Paul gives us his earnest desire for the *power* of Christ's resurrection, (*anastaseos,*) if he by any means might attain to the spiritual resurrection (*exanastasin*) of the dead; or, in other words, might

reach that for which Christ had taken hold of him, and to some extent had accomplished in him, namely, "that righteousness which is through the faith of Christ, the righteousness which is of God by faith;" a religious state which he then had not fully attained,"—not being then "perfect," though he was pressing toward it. See Col. iii, 1.

p. For the bodily resurrection see John v, 28, 29; vi, 39, and last clause of verse 40, and also what goes before in this section.

Sec. IX.—General Judgment.

As in reference to the doctrine of the universal resurrection there is a tendency to deny any other resurrection than the passing off of a spiritual body at death, and the resurrection of the wicked dead, so some persons deny the general judgment. But, like the former, this also is eminently a biblical and Christian doctrine, and as such is firmly held and clearly taught by the Methodist Episcopal Church. Not contrary to reason and sound philosophy, but rather in harmony with them, it is analogous to all responsible government in social, civil, and judicial affairs. No intelligent and

candid jurist will deny the strong and logical analogies between the recognized principles and decisions of courts, the awards of judges, the verdicts of arbiters, and *the final judgment of God*, which is the consummation of all personal responsibility in the divine government. The more perfect is human government, the more fully does it resemble the divine, under which every man "shall give account of himself to God," (Rom. xiv, 12,) and "shall receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v, 10. This harmony of the divine procedure with the order of all good and righteous government is argued by the Apostle Paul. (*a*)

This is a "judgment to come." Acts xxiv, 25. (*b*) It will be after death. (*c*) It will be after the resurrection. (*d*) Christ will be the Judge. (*e*) It will be on an appointed day. (*f*) The judgment will be general, that is, of all men. (*g*) It will be a righteous judgment. (*h*) The decisions will be final and eternal. (*i*)

PROOFS.—*a.* As many as have sinned without law shall also perish without law; and as many as have sinned in the law *shall be judged* by the law; . . . . in *the day when God shall judge the secrets of men* by Jesus Christ. Rom. ii, 12, 16.

b. The judgment scene is vividly set forth by our Saviour in Matt. xxv, 31–46.

c. It is appointed unto men once to die, but *after this* the judgment. Heb. ix, 27. This appointment to death is given in Gen. iii, 19. The results of sin are universal. As by one man sin entered into the world, and death by sin; so death passed upon *all men*, for that *all have sinned*. Rom. v, 12. The judgment follows death. In Eccles. xii, 7 the nature of death is set forth: "Then shall the dust return to the earth as it was, and the spirit shall return unto God." Then follows the general judgment in verse 14: "God shall bring *every work into judgment*, with *every secret thing*, whether it be good, or whether it be evil."

d. In Christ shall all be made alive. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. 1 Cor. xv, 22, 24. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats," etc. Matt. xxv, 31–41.

e. We must all appear before the judgment-seat of

CHRIST, that every one may receive the things done in his body according to that he hath done. 2 Cor. v, 10. We shall all stand before the judgment-seat of CHRIST. Rom. xiv, 10; and ii, 16.

f. He hath appointed a DAY, in the which he will judge the world in righteousness. Acts xvii, 31. In *the day* when God shall judge the secrets of men by Jesus Christ. Rom. ii, 16.

g. Shall not he render to *every man* according to his works? Prov. xxiv, 12. The Son of man shall come in the glory of his Father, with his angels, and then he shall reward *every man* according to his works. Matt. xvi, 27. Who will render to *every man* according to his deeds. Rom. ii, 6. So then *every one* of us shall give account of himself to God. Rom. xiv, 12; 2 Cor. v, 10; Rev. xx, 13.

h. He will judge the world in *righteousness.* Acts xvii, 31. We are sure that the judgment of God is *according to truth.* The *righteous* judgment of God. Rom. ii, 2, 5.

i. Resurrection of the dead, and of ETERNAL judgment. Rom. vi, 2. The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, etc. 2 Peter iii, 7, 10–12.

SEC. X.—THE LIFE OF SOULS AFTER DEATH.

In the Scriptures the words "life" and "death" are used in a threefold sense. There

is an animal or natural life, an intellectual or spiritual life, and a divine or religious life, sometimes called "eternal life;" "death" is used to express natural death, a death in sin, and the "second death," which is eternal.

I. *Of Life.*—1. A threefold life is implied in the terms which describe the creation of man.

PROOFS.—God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him. Gen. i, 26, 27; Eccles. vii, 29; Ephes. iv, 24.

NOTE.—The plurality of the one God is indicated by the words *Elohim*, rendered "God," and "*our*," which shadow a plural or triple nature or life in man who bears the divine image.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. ii, 7; 1 Cor. xv, 45.

NOTE.—Here the dual nature of man, having body and soul, is taught. The word here rendered "life" is in the plural number, and should be *lives*, indicating the threefold life of man, as said St. Paul:

In him we live, and move, and have our being. Acts xvii, 28.

NOTE.—This verse expresses at least the animal and volitional lives of man.

2. There is in man a spiritual and intellectual life of thought, emotion, and will. Intelligence is a property of spirit. "God is a Spirit." In this divine image was man created, and is, therefore, a spiritual and intellectual being. In the beginning God treated him as intelligent and responsible. (*a*) He has an intelligent soul. (*b*) In the New Testament the word *pneuma*, which also expresses the spirituality of God and of angels, is used to designate the intellectual soul of man. (*c*)

PROOFS.—*a.* To the first pair God gave commands and privileges. See Gen. i, 28, 29; ii, 16, 17, 19, 20.

b. His SPIRIT was troubled. Gen. xli, 8. There is a SPIRIT in man: and the inspiration of the Almighty giveth them understanding. Job xxxii, 8. The *spirit* of man is the candle of the Lord. Prov. xx, 27; xxv, 28.

c. My spirit hath rejoiced in God my Saviour. Luke i, 47. The true worshipers shall worship the Father in spirit. John iv, 23, 24. I serve with my spirit. Rom. i, 9. The distinction between body and spirit in man is shown in this passage: "If Christ be in you the *body* is dead because of sin; but the *spirit* is life because of righteousness." Rom. viii, 10. And in this: As absent in *body*, but present in *spirit*. The destruction of the

flesh, that the *spirit* may be saved in the day of the Lord Jesus. 1 Cor. v, 3–5. See Mark ii, 8; 1 Cor. ii, 11, and many other places.

3. There is a higher and divine life of the soul, which is by faith in Christ, and is called "newness of life," (Rom. vi, 4;) "spiritually minded," (Rom. viii, 6;) "the life of God," from which man is alienated by a "darkened understanding," "through ignorance," and "blindness of heart." Ephes. iv, 18. This divine life of the soul was lost by sin, is recovered by faith in Christ, is called "eternal life," and constitutes the blessed immortality of the righteous.

PROOFS.—What good thing shall I do that I may have eternal life? Matt. xix, 16, 17. But the righteous into life eternal. Matt. xxv, 46. To them who seek for glory, and honor, and immortality, [incorruptibility,] eternal life. Rom. ii, 7; v, 17; vi, 23.

II. *Of Death.*—There is a threefold death, namely, the termination of natural or animal life, or natural death; the absence of religious and divine life from the soul because of unbe-

lief and sin; and the eternal deprivation of the divine life from the soul, called "perdition," "destruction," and "damnation."

1. The primary and more common meaning of "death" in the Scriptures is the extinction of animal life, the separation of the rational soul from the body.

PROOFS.—Abraham gave up the ghost, and died in a good old age. Gen. xxv, 8. Then shall the dust return to the earth as it was; and the spirit shall return unto God. Eccles. xii, 7. See 2 Cor. v, 1–8; Phil. i, 23, 24.

2. There is a death in sin while yet consciously and thoughtfully alive.

PROOFS.—Let *the dead* bury their dead. Matt. viii, 22. And you . . . who were *dead in trespasses and sins.* Ephes. ii, 1, 5. To be carnally minded is *death;* but to be spiritually minded is life and peace. Rom. viii, 6.

NOTE.—Regeneration or the new birth is a change from this death in sin unto life in Christ. John v, 24; 1 John iii, 14.

3. Eternal death is not, therefore, an extinction of being, nor necessarily of consciousness, but is an eternal destitution or absence of the higher life of the soul, a final and eternal ex-

clusion from the favor of God, and is called the "second death."

PROOFS.—This is the bread which cometh down from heaven, that a man may eat thereof, and *not die.* He that eateth of this bread shall *live for ever.* John vi, 50, 58. If a man keep my saying, he shall never see *death.* John viii, 51. The wages of sin is *death*, but the gift of God is *eternal life*, through Jesus Christ our Lord. Rom. vi, 23. He that overcometh shall not be hurt of the *second death.* Rev. ii, 11. Death and hell [hades] were cast into the lake of fire. This is the *second death.* Rev. xx, 14.

III. *The rational spirit survives natural death.*—After the statements and proofs given above of the different senses in which the terms life and death are used in the Scriptures, it is easy to see that man is a compound being, consisting of a rational soul and a corruptible body. One is a spiritual, intellectual, and responsible entity, superior to the body, and may be separate from it and independent of it. Whether God will, after the general judgment, so destroy the wicked, "both soul and body in hell," as to render them utterly unconscious, or

will only destroy them as men, considered from the stand-point of the divine ideal, and as originally designed and made, we do not here discuss; but we do affirm that the Scriptures most abundantly teach that the rational soul (*psyche*) or spirit (*pneuma*) lives after what we call death has taken place.

1. This is clearly taught by Solomon in the assertion that "the dust returns to the earth, and the spirit to God," (Eccles. xii, 7,) a statement that corresponds with the original one in reference to the body, (*a*) and with the uniform teachings of the Bible as to the soul. (*b*) In his argument with the Sadducees, (*c*) who denied the resurrection, the existence of spirit and of angels, our Lord teaches not only the resurrection, but also the existence of spirit. (*d*) The distinction of the soul and body of Christ, and their separate conditions after death, are taught by the Psalmist, (Psa. xvi, 10,) and by St. Peter, who applies the prophecy to Christ in Acts ii, 27. (*e*) Accordingly our Lord, while on the cross, knowing that his body was to have a

"grave with the rich in his death," (Isa. liii, 9,) commended his SPIRIT (*pneuma*) to God his Father; (*f*) as also did Stephen in his martyrdom. (*g*) Of the daughter of Jairus, who was brought to life by our Lord, it is said "her *spirit* came to her again, and she rose straightway." Luke viii, 55.

PROOFS.—*a.* Dust thou art, and unto dust shalt thou return. Gen. iii, 19. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Psa. cxlvi, 4.

NOTE.—It is not here affirmed that *all thinking* ceases in death, but that the thoughts of "princes" and of "the son of man," in reference to any "help" which must come from "the God of Jacob" only, perish in their death.

b. See the parable of the rich man and Lazarus, (Luke xvi, 19–26,) which teaches the existence of a thinking and *remembering* soul after the *burial* of the body, whether in happiness, as was Lazarus, or in misery, as was Dives. These two and Abraham are represented to be alive. One was in *hades*, the unseen world, the others were in paradise. Their conditions were as unlike as were their characters in their "life-time."

c. Acts xxiii, 6–8 gives the doctrine of this sect.

d. I am the God of Abraham, and the God of Isaac,

and the God of Jacob. God is not the God of the dead, [the utterly dead, as you think them to be,] but of the living, [as Abraham, Isaac, and Jacob are.] Matt. xxii, 29–32; Mark xii, 24–27; Luke xx, 34–38.

e. The body of our Lord, buried in the sepulcher of Joseph of Arimathea, did not see corruption. His spirit or soul was during that time in paradise. Luke xxiii, 43. The resurrection of Christ consisted in the reunion of his body and soul, and in his complete reliving.

f. Father, into thy hands I commend my SPIRIT, (*pneuma;*) and having said thus, he gave up the GHOST, (*pneuma.*) Luke xxiii, 46.

g. Lord Jesus, receive my *spirit.* Acts vii, 59.

2. The distinct identity and possible separate existence of the body and soul after death is further taught in the following passages: Luke xxiii, 43, wherein our Lord promised that the penitent thief should be in paradise with him that same day; 2 Cor. xii, 2–4, where the Apostle Paul speaks of himself as supernaturally and for an important reason "caught up into paradise;" and though for the time animal life was continued in the body, his intellectual spirit was so separate from the body as the apostle elsewhere teaches in the

distinction he makes between "the *soul* and *body* and *spirit*," (1 Thess. v, 23,) and in 2 Cor. iv, 16, where the "inward man" is said to be "renewed day by day," though at the same time the "outward man perish." In 2 Cor. v, 1–8, the body is called a "tabernacle" in which the soul lives as a tenant. At death the tabernacle is "dissolved," and we are "unclothed," uncovered. In natural life "we are at home in the body," and "absent from the [ascended] Lord;" for "to be absent from the body" in death is "to be present [as to the soul] with the Lord." The same doctrine is taught by St. Peter: "I think it meet, as long as *I am in this tabernacle*, to stir you up, by putting you in remembrance; knowing that shortly *I must put off this my tabernacle*, even as our Lord Jesus Christ hath showed me." 2 Peter i, 13, 14. This reference to his death, shown by the Lord, is that mentioned by John, chap. xxi, 18, 19. A literal translation of Job xix, 25–27 teaches the same doctrine, thus: "I know that my Redeemer liveth, and he shall stand at last

upon the earth: and after I shall awake, though this (body) be destroyed, yet OUT of my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not a stranger. My reins within me are consumed with earnest desire for that day."

We close this argument by citing the memorable words of Jesus, in which the living of the rational soul after the killing of the body is most clearly and emphatically taught: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. x, 28. See Dr. Whedon *in loc.*

SEC. XI.—REWARDS AND PUNISHMENTS.

As no doctrine is more fully nor more clearly taught in the Bible, so none is more uniformly taught by Methodist standards, nor more generally held by the Church, than that of future and final rewards for the righteous, and of penalties for the wicked. (*a*) The rewards of righteousness and the penalties of sin will be

according to the character of each person as shown by his "deeds done in the body." (*b*)

1. To statements and illustrations of this doctrine the entire twenty-fifth chapter of Matthew is devoted. It consists of several parables, in which the character and deeds of the righteous and of the wicked are set forth in contrast, as also are the final *results* of their good and bad deeds. Nothing is more evident than that in the present life there are the good and the bad, who are discriminated in the Bible by the terms *righteous* and *wicked*, *godly* and *ungodly*, *holy* and *unholy*, "them that *serve God*, and them that *serve him not*." It is equally certain that men die, except they repent, as they live. There is the same difference of character at and in death as in life. Some are said to "die in the Lord;" (*c*) others to "die in their sins." (*d*) The righteous are "in Christ" and have "no condemnation." (*e*) The unbelieving are condemned already. (*f*) Not less true is it, that they who live and die in sin and under condemnation will remain so

after death, as will also the righteous and holy continue to be holy and happy. (*g*) The reality and equity of this classification not only pervade the Scriptures, but are the ground of all distinctions of character in society and in government, and are indicated in terms found in all languages. The continuance of these opposite characters in and after death is in harmony not only with the uniform teachings of the Bible, but with the laws of mind and with the analogy of things. (*h*)

PROOFS.—*a*. The wicked is driven away in his wickedness: but the righteous hath hope in his death. Prov. xiv, 32. Say ye to the righteous, that it shall be well with him: woe unto the wicked, it shall be ill with him. Isa. iii, 10, 11; Mal. iii, 18; Eccles. viii, 12, 13.

b. The righteous judgment of God, who will render to every man according to his deeds, etc. Rom. ii, 6–11.

c. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. Rom. xiv, 8. Blessed are the dead which die in the Lord from henceforth. Rev. xiv, 13.

d. If ye believe not that I am he, ye shall die in your sins. John viii, 24.

e. There is therefore now no condemnation to them which are in Christ Jesus. Rom. viii, 1.

f. He that believeth on him is not condemned: but he that believeth not is condemned already, etc. John iii, 18–21.

g. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Rev. xxii, 11, 15. Read Eccles. i, 24–31; Psa. i; Matt. v, 8.

h. They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Rom. viii, 5–11; Gal. vi, 8; 2 Tim. iii, 13.

2. In the Scriptures there is no clearly defined evidence that either sin or holiness will ever exhaust itself; nor that the results of sin unrepented and unforgiven in this life will come to an end and terminate in final holiness; nor that the legitimate results or penalties of sin accruing and taking effect at death, and passing over into the spirit-world, will ever have an end, unless God in his infinite mercy and wisdom shall really destroy the sinner, or

render him unconscious in the great future. But a "destruction" of the wicked is frequently declared in the Scriptures. (*a*) In what it will consist we know not. It is variously named, but never dogmatically defined, in the Bible. It is called *perishing*; (*b*) but the several words, used to declare the fate of the impenitent, vary in meaning and use, in the original languages, according to that which perishes or is destroyed. The word rendered *destroyed* is sometimes rendered *lost*, as "the *lost* sheep of the house of Israel," (Matt. x, 6;) "he was *lost*, and is found," (Luke xv, 24;) and other places, where there was neither a destruction nor a perishing.

That these penalties of sin accord fully with the perpetual consciousness of the wicked in another and eternal state is not a matter difficult to be credited by those who consider that sinners love sin and hate holiness; that in another world, as here, they will doubtless seek means of employment and diversions of some kind for the purpose of mitigating their suffer-

ings; that their condition will be the chosen results of cherished sin, rather than of any positive inflictions of torture or of material torments; that it will be mental and spiritual rather than material; and that "the Judge of all the earth will do right." Matters will be so adjusted as that neither the righteous will grow weary of heaven and glory, nor will the wicked unjustly suffer. The terms in which the Bible speaks of the condition of the good in heaven and of the bad in hell are highly figurative, and are not to be taken in their material and literal senses, but in accordance with the style of speaking and writing then, as now, in the East. And yet they have a meaning which it is not difficult to understand when we compare Scripture with Scripture, and when we give to its teachings an interpretation that harmonizes with the nature and reason of things and with the analogy of faith. Happiness and misery depend more on character than on surroundings.

PROOFS.—*a.* The Lord preserveth all them that love him; but all the wicked will he *destroy*. Psa. cxlv, 20. If a man defile the temple of God, him shall God *destroy*, etc. 1 Cor. iii, 17; Psa. i, 5; 1 John iii, 8.

For the word "destruction" see Job xxi, 30.

Broad is the way that leadeth to *destruction*. Matt. vii, 13. Whose end is destruction. Phil. iii, 19. Who shall be punished with *everlasting destruction* from the presence of the Lord, etc. 2 Thess. i, 9.

b. The wicked shall *perish*. Psa. xxxvii, 20. The preaching of the cross is to them that *perish* foolishness. 1 Cor. i, 18. We are unto God a sweet savor of Christ, in them that are saved, and in them that *perish*. 2 Cor. ii, 15; 2 Thess. ii, 10; 2 Peter ii, 12.

3. The penalties of sin and the rewards of the righteous are often so grouped together that we cannot fail to see the positive teachings of the Bible.

PROOFS.—The Lord knoweth the way of the righteous: but the way of the ungodly shall perish. Psa. i, 6. The way of the wicked is an abomination to the Lord: but he loveth him that followeth after righteousness. Prov. xv, 9. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him: for the reward of his hands shall be given him. Isa. iii, 10, 11. These shall go away into everlasting punishment: but

the righteous into life eternal. Matt. xxv, 46. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John v, 39.

4. The final results of sin are plainly stated to be wholly different from the rewards of the righteous. (*a*) Just what will be the rewards of the righteous in heaven is not now known, (*b*) but that they will be glorious, eternal, and suited to their character, is abundantly taught. (*c*)

PROOFS.—*a.* Enter ye in at the *strait gate;* for *wide* is the gate, and *broad* is the way, that leadeth to *destruction*, and many there be which go in thereat: because *strait* is the gate, and *narrow* is the way, which leadeth unto *life*, and few there be that find it. Matt. vii, 13, 14. See Matt. xii, 31, 32; xxv, 34, 41; 1 Thess. i, 7–10.

b. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii, 9, 10. It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him. 1 John iii, 2.

c. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Matt. xiii, 43; Dan. xii, 3; 1 Cor. xv, 49; Rom. ii, 7. For thou shalt be recom-

pensed at the resurrection of the just. Luke xiv, 14. In my Father's house are many mansions. I go to prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also. John xiv, 2, 3. See also Job xix, 26, 27; Luke xxiii, 43; John x, 28; xvii, 24; Rom. viii, 17-19; 1 Cor. ix, 25; xiii, 9, 10, 12; 2 Cor. iv, 17, 18; v, 1; Col. iii, 4; 2 Thess. ii, 14; 2 Tim. ii, 10.

5. The chief reasons why these great truths are not more fully credited and regarded are not because of any unreasonableness nor untruth in them, but because of the evil of man, (*a*) because of his love of error and sin, (*b*) his opposition to God and holiness, (*c*) and because of his efforts to merit heaven by his good deeds. (*d*)

a. By one man sin entered into the world, and death by sin; and . . . all have sinned, etc. Rom. v, 12, 19. All have sinned, and come short of the glory of God. Rom. iii, 23; Gen. viii, 21.

b. Light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. John iii, 19, 20.

c. The world cannot hate you: but me it hateth, be-

cause I testify of it, that the works thereof are evil. John vii, 7. The carnal mind is enmity against God. Rom. viii, 7.

d. By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. Eph. ii, 8, 9. To him that worketh is the reward not reckoned of grace, but of debt, etc. Rom. iv, 4, 5. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Rom. iii, 20; x, 3; ix, 31, 32.

CHAPTER IV.

CHRISTIAN SACRAMENTS.

SECTION FIRST.

Of the Nature, Design, Mode, and Subjects of Baptism.

ONE of the more important evidences of the authenticity and purity of an institution is some monument, some rite or custom established, observed, and handed down as a memorial from the time of the event or institution itself. Thus the Plymouth Anniversary is a memorial and historic evidence of the landing of our pilgrim fathers in 1620. In the Church the Sabbath is a perpetual monument and attestation of the creation, of the deliverance of the Israelites from the bondage of Egypt, (Deut. v, 15,) and of the resurrection of Christ. The Passover was to the Israelites a memorial of their exodus from Egypt, and at the same time is typical of deliverance from sin by the sacrifice of Christ

our passover; as was circumcision a sign of the Abrahamic covenant, and imposed the obligation of a pure heart.

The Christian Church is a divine institution having two sacraments that were appointed by our Lord, and that are observed by his disciples as memorials of its establishment, and are types of its chief spiritual facts—the death of Christ and regeneration of the soul—namely, the Lord's Supper and Baptism. Baptism with water is a sign of justification, of regeneration, and a seal of the promises of God to his children. A sign in the Church is a visible representative of divine favor to man. A seal is a confirmation of the sign. As in business transactions where obligations are assumed and given, a man signs his name to a document, and thus gives to it value, and then gives to it the character of a bond by affixing his seal thereto; so in a sense somewhat similar Baptism and the Eucharist are signs and seals of certain great facts in the covenants of God, in Christian experience, and in the atonement. Instead of communicating grace

and salvation to all who receive them, as some think; instead of being mere marks of distinction, as are initiation ceremonies and voluntary pledges in social life, as others lightly esteem them; they are rather memorials of great events in the Church, and means of grace to those who sincerely and rightly use them.

I. Nature of Baptism.

Christian Baptism was instituted by our Lord as a covenant rite and a means of grace to the soul; (*a*) and it is a religious ceremony consisting of an external application of pure water to a proper subject, by a duly qualified minister of the Gospel, in the name of the Father, and of the Son, and of the Holy Ghost. (*b*) As a covenant rite between God and his people it takes the place of circumcision, and sustains the same relation to the Church now as that did to the Abrahamic and Mosaic Church. (*c*)

Proofs.—*a*. Matt. xxviii, 18, 19; Mark xvi, 15, 16.

b. Acts x, 47, 48; Matt. xxviii, 19.

c. Read in connection Gen. xvii, 7, 12, 13; Rom. iv, 11, 13; vi, 3.

II. Design of Baptism.

Baptism is designed to be an outward and visible sign and seal of an inward and spiritual grace, either sought or attained. (*a*) As such it signifies in the case of actual believers a death unto sin and a new birth unto righteousness. (*b*) It is therefore an initiatory rite by which persons are formally admitted into the visible Church of Christ, and by which their spiritual relations to him and their title to the blessings of the new covenant are declared and confirmed. (*c*.)

Proofs.—*a*. That baptism of true penitents, who are seeking remission of sins, is allowable, see Acts ii, 37–41, wherein it seems that certain persons "were pricked in their heart" or convicted of sin, inquired what they should do, received answer to "repent, and be baptized for [unto] the remission of sins," which baptism preceded the remission of sins and "the gift of the Holy Ghost," and that they, gladly receiving this encouraging word, were baptized and added to the company of Christians. This conforms to the order of things in the Bible, where types and symbols of inward grace and of spiritual things are placed first, and as helps to the at-

tainment of such states of grace. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John iii, 5; see Col. ii, 17; Heb. viii, 5; x, 1. This corresponds with the order in the experience of St. Paul, who was commanded to "arise, and be baptized, and wash away thy [his] sins, calling on the name of the Lord" for forgiveness. Acts xxii, 16; Gal. iii, 27; 1 Peter iii, 21; Mark xvi, 16; Acts viii, 36, 37.

b. So many of you as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death. Rom. vi, 3, 4.

NOTE.—This does not refer at all to the mode of baptism, but to its significance of *death unto sin*, as one crucified and buried is dead; and of life unto righteousness, as a tree planted by a river of water lives and flourishes. See Acts xxii, 16; Gal. iii, 27.

c. Acts ii, 41; xvi, 33; Mark xvi, 16.

III. PROPER MODE OF BAPTISM.

We believe that the form or mode of administering an ordinance or rite is comparatively unimportant; that the thing signified is the essential matter, and should suggest the mode of its sign; and, therefore, that every adult candidate should have his choice of the several modes commonly used, which choice, however,

should be intelligently made from a knowledge of the Scriptures on this subject. That immersion is not the only nor the most appropriate mode is evident from many considerations. 1. The meaning and use of the original words in the Scriptures, translated baptism and baptize, teach it. The use of *bapto* is seen from Dan. iv, 33, where it designates the mode of the dew-wetting or baptizing of Nebuchadnezzar: "His body *was wet* (*ebaphe*) with the dew of heaven." The mode of the wetting was sprinkling.

In Ecclesiasticus xxxiv, 25, "He that cleanseth (*baptizomenos*) himself from a dead body, and toucheth it again, what availeth his washing?" it is used to designate sprinkling, which was the mode of the legal cleansing of a person defiled.

In Luke xi, 38, it denotes the same mode: "When the Pharisee saw it he marveled that he had not first *been purified* (*ebaptizen*) before dinner." That the mode of washing before dinner was by affusion or pouring is clear not only from the ordinance as repeatedly given in cases

of defilement in Leviticus, but from 2 Kings iii, 11; Job ix, 30; Mark vii, 4.

Now, if we apply this obvious signification of the words used in the New Testament to denote Christian baptism, we see that the sprinkling or pouring of water on the candidate not only meets the meaning and use of those words, as also in 1 Cor. x, 2, but makes this type correspond to the expressed idea of the inward work of grace symbolized and declared by the rite of baptism: thus, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," referring to the baptism at the Pentecost, which was by pouring, shedding forth. See Acts ii, 17, 18, 33, 38, 41; x, 44–48.

In John iii, 22–25, where a discussion as to the legal purifying arose, the words baptized and baptizing mean the same as the word purifying does. And the mode of purifying was sprinkling, as is evident from Lev. xiv, 4, 7, 8; Num. xix, 18. Now John the Baptist was, by birth, of the priestly order, accustomed to this and no other mode of purifying, and sustained such

an official relation to the outgoing system of Judaism, and to the incoming system of Christianity, as to require that his mode of baptizing unto repentance, which was preparatory to the coming of Christ, should correspond with the mode of the spiritual baptism by Christ himself, which was by shedding forth. And we know, further, that as the mode of setting apart priests and prophets in the Jewish Church—the symbolic Church—was by sprinkling water and pouring oil on the head, so Christ was publicly set apart to his offices at the usual age by baptism and the anointing of the Holy Ghost, of which the oil in the ancient sacerdotal and kingly consecration may have been typical. Read in connection Exod. xxix, 7; Num. viii, 7; Matt. iii, 13–16. Apply this result of our examination, and we shall see special force in Num. xix, 18; Isa. lii, 15; Ezek. xxxvi, 25; Heb. ix, 19, in their application to the mode of baptism.

For a further defining of the meaning and use of the words rendered baptism and baptized in the New Testament, we cite the inter-

view of Jesus with James and John, sons of Zebedee and Salome, for whom the mother asked position in the kingdom of Christ: "Are ye able to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall be baptized with the baptism that I am baptized with." Matt. xx, 22, 23. What was the baptism in the history of John and James? Whatever it was, it was the cup which they drank, and was not therefore a bodily immersion into any thing. The "drinking of the cup" and the being "baptized" denote *extreme suffering*. In the case of John this was his banishment to the rocky "isle of Patmos for the testimony of Jesus." Rev. i, 9. In reference to James, it was his being beheaded by King Herod. Acts xii, 1, 2. In further evidence that baptism may mean and designate suffering, see Luke xii, 50; Rom. viii, 17; 2 Cor. i, 7.*

* For a full and clear statement of the signification and use of the words *bapto* and *baptizo*, both in classic writings and in the Scriptures, see Appendix.

2. Regarding one mode as not only more convenient and simple than another, and more in accordance with the beautiful simplicity of all Christian ceremonies, but more in harmony with the phraseology of the Scriptures, we claim that baptism should be by affusion of water. It seems proper and right that the external and visible symbol of an inward work of the Spirit should be administered in the manner indicated by the words used to describe or express the communicating of that inward grace, or of effecting that spiritual work, namely, the new birth, death unto sin and newness of life, or the baptism of the Holy Ghost. Now it is evident that the Bible speaks of the renewal of the heart as a sprinkling and washing. "For if the blood . . . sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God," and so on. Heb. ix, 13, 14, 19, 21. "Let us draw near with a true heart, in full assurance of faith, having our hearts

sprinkled from an evil conscience, and our *bodies washed with pure water.*" Heb. x, 22. The mode of the body-washing should be that of heart-sprinkling and conscience-purifying. "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water." Eph. v, 25, 26; 1 Pet. i, 2; Heb. xii, 24; Isa. lii, 15, and Ezek. xxxvi, 25, read in connection with Acts i, 5, 8; ii, 17, 33; x, 44; xi, 15, 16, show the harmony in the mode of spiritual and of water baptism.

3. There is no clear or positive evidence that John Baptist, the Evangelists, or the Apostles baptized by immersion. The records of primitive Christians subsequent to the times of the apostles, preserved in the ancient churches of Europe, and the paintings and sculptures exhumed from subterranean vaults and the graves of the dead, show that other modes were then used. In the dome of a baptistry at Ravenna, Italy, a building erected in 454 A.D., John the Baptist is represented as standing on the bank of Jordan, holding in his right hand

a shell, from which he *pours water* on the head of Christ, who also stands in the water.

In a church in Casmedin, erected 401 A.D., there is a representation, in Mosaic, of Christ standing in the edge of the river and John on the bank baptizing him by pouring water. These ancient relics not only show the opinion of Christians there and then, but singularly conform to the literal rendering of the original, that "Christ went directly *away from* the water," and to the idea that the Holy Spirit settled down, dove-like, *upon* him.*

In the catacombs of Rome, made long before the Christian era, for the purpose of procuring

* Sawyer on Baptism, quoted by Dr. S. Comfort in Exposition of the Articles, p. 250. In Ravenna the *doctrines* of the Church, as held fourteen and fifteen centuries ago, stand out in mosaic and paintings on the walls of the churches. These decorations of art embody the belief of the times. In the dome of the baptistry, the only remnant of the cathedral built in the fourth century, is a representation of the baptism of Christ standing in the water, John on the shore pouring water from a vase upon his head. Directly beneath the dome is a marble basin or font, in which is a handled vase for pouring water on the head of the candidate.—*Prof. C. W. Bennett's Letter to Christian Advocate*, in 1868.

stone with which to build the city, and to which, in times of persecution from the first century to the fourth, Christians resorted for safety, paintings and sculptures are found that show the beliefs and practices of the early Christians before the rise and corruptions of the Papacy and the much later novelties of the Anabaptists. Among these representations is one of the baptism of Christ standing in Jordan while John applies water with his hand.*

It is not, therefore, probable that *Jesus did more than stand in the water*, and that he was not immersed in it. The construction of the Greek, giving an account of his baptism, is against immersion; thus we read, "he went directly *from* (απο) the water." Indeed, the mode of his baptism is easily determined. After John, who had been baptizing thousands unto repentance, had declined to baptize Jesus, who needed no repentance, Jesus said, "Suffer it to be so now, for thus it becometh

* Catacombs of Rome, by Bishop Kip.

us to fulfill all righteousness." The righteousness, or ordinances to which reference was made, related to the manner and fact of setting apart priests and prophets to their offices, as given in Exod. xxix, 4, 7; Lev. viii, 6, 12, which see. In determining the mode of the baptism of Jesus, which, however, was for a purpose wholly different from Christian baptism of men and women, let it be noted that the legal "righteousness to be fulfilled" by it, required that the water be applied to a part of the body only, Exod. xxx, 18, 19; that the ceremony be performed on dry ground, Exod. xl, 7, 12; that the mode was sprinkling water and pouring oil, Num. viii, 7; Exod. xxix, 7; that in these and all other cases water represents the grace of God, (John iv, 10, 14; vii, 37–39; Rev. xxii, 17,) and oil represents the Holy Spirit. Psa. xlv, 7; Isa. lxi, 1; Luke iv, 18; Heb. i, 9; 1 John ii, 27. Now apply these facts to the case in hand: The Aaronic priesthood and its mode of induction thereto were typical of the priesthood of Christ and the mode of his induction thereto. This constituted

the "righteousness to be fulfilled." John being of priestly descent, and a prophet extraordinary by special appointment of God, exercised the priestly office in baptizing Jesus; not because in his case it was *necessary*, he being a priest forever after another order—that of Melchizedek—but because it was *becoming* to fulfill all the ordinances. For this same reason our Lord was not only baptized, but in childhood he was circumcised, and at twelve years of age he personally assumed the vows of his circumcision. Luke ii, 21, 41–43. The modes of this setting apart were sprinkling the water, and pouring the Holy Ghost, symbolized by the oil in all the types. John applied the water; the Father of Jesus anointed him. See Matt. iii, 13–17.

The baptism of the eunuch (Acts viii, 26–39) is sometimes appealed to in evidence that immersion was practiced by Philip. But the historian says that *they both* went into, or down to, the water, and while there Philip baptized the eunuch. But if going into, or to, the water

means immersion, then both were immersed. That the mode in this case was not immersion we strongly urge from these considerations: the eunuch was traveling for other purposes than for receiving baptism, and was therefore without the conveniences as well as intention of a submersion in water; being a proselyte to Judaism and on his return from worship in Jerusalem, he was accustomed to sprinkling as a mode of purification and of consecration; he was providentially met by Philip, a traveling evangelist, in a "desert" place, where we are assured by travelers there was not a stream sufficient, without artificial arrangements, for an immersion; the structure of the clauses in the Greek text are, (*first*,) "they came to some water," and (*second*) "they went down both *to* the water, both Philip and the eunuch; and he baptized him. And when they were come up *from* the water," etc. The eunuch was then reading that portion of Isaiah (chap. lii–liii) where Christian baptism is said to be by sprinkling: "So he shall sprinkle many nations,"

which suggested the proper and probable mode of his baptism.

The histories of the baptism of Paul by Ananias in Damascus, (Acts ix, 18; xxii, 16,) of the jailer in the prison at Philippi, a heathen city, (Acts xvi, 33,) and of Cornelius at Cesarea, (Acts x, 47, 48,) not only make no allusion to immersion, but clearly indicate that these persons were baptized in the houses where they were converted.

4. Let it be borne in mind that when immersion or dipping is clearly meant in the Scriptures, it is never a case of Christian baptism, nor is it designated by that word (*baptizo* or any of its derivatives) which expresses or denotes Christian baptism; but by *bapto*, which may mean immerse, dye, cleanse. Take, for illustration, the case of the rich man in hades asking that Lazarus may dip (*bapse*) the end of his finger in water; (Luke xvi, 24;) and Judas dipping his morsel in the sop; (*bapsas*, John xiii, 26;) and the *staining* of the garment (*bebammenon*) by sprinkling blood thereon,

(Rev. xix, 13,) as is evident from the minute prophecy of Isaiah lxiii, 3: "and their blood [the blood shed by them] shall *be sprinkled* upon my garments, and I will *stain* all my raiment."

5. The text, "We are buried with him by baptism into death," (Rom. vi, 4,) and a similar one in Col. ii, 12, often urged to prove immersion, have no reference to the mode of baptism, but rather teach that by baptism, in whatever mode, Christians declare themselves dead to sin, as one *buried* (verse 4) is dead to earth; as one *crucified* (verse 6) is openly dead, and further, that the baptized is "alive unto God," walks in newness of life, as a tree planted flourishes. See the force of the baptized being both *dead* and *alive* as shown by these three figures, by consulting Psa. xcii, 12, 13: "Those that be *planted* in the house of the Lord shall flourish in the courts of our God." See the description of the same character in Psa. i, 3; lii, 8.

The correctness of this interpretation is evi-

dent, further, from the fact that they who are baptized into Christ—unto or in the name and religion of Christ—are baptized into or unto "*his death*," rather than into water. "For he that is dead [as declared in baptism] is freed from sin." In Col. ii, 12, the baptism seems clearly to be the spiritual baptism which every Christian receives from Christ: "In whom [Christ] ye are circumcised with the circumcision made *without hands*, in putting off the body of the sins of the flesh by the circumcision of Christ [Christian circumcision]; buried with him in baptism;" that is, a baptism without hands, as the *rising* is "through the faith of the operation of God"—a faith wrought in the soul by the Spirit of God.* By these several reasons we strongly show that immersion, as a mode of Christian baptism, is not taught in the Scriptures.

*See Dobie, quoted in "The Word of God Opened," by Rev. Dr. B. K. Peirce, pp. 129, 130.

IV. Proper Subjects of Baptism.

1. Adult believers in Christ should be baptized in evidence of their relations to him and to his Church, not because of their faith, but because of their regeneration through faith. (*a*) And yet their baptism is a sign of their righteousness, or of death unto sin and life unto righteousness. (*b*)

Proofs.—*a*. He that believeth, and is baptized, shall be saved. Mark xvi, 16. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John iii, 5; Acts viii, 36, 37; x, 47.

b. Arise, and be baptized, and wash away thy sins. Acts xxii, 16; 1 Pet. iii, 21. As many of you as have been baptized into Christ, have put on Christ. Gal. iii, 27; Rom. vi, 3. Circumcision was the same. See Rom. iv, 11.

2. All infants are suitable subjects of Christian baptism, because they are in *a justified state* and relation to God through the atonement, without faith on their part. See 1 Cor. vii, 14: "Else were your children unclean;

but now are they holy." See the character of children and their relations to the Church in Mark x, 13–16, and the ground of it in Rom. v, 15, 18, where the "justification of life" and the initial "righteousness" of humanity are clearly affirmed.

The Abrahamic covenant of grace embraces the children of that and of all subsequent time. That it is a covenant of grace to the world, extending through the Christian dispensation, is shown by the terms of the original covenant, (Gen. xvii, 2–12,) and from the explanations and applications of it by St. Paul in Gal. iii, 16–18, and from Acts iii, 25, 26. From all this it follows that under the Christian dispensation infants may receive the sign and seal of their initial righteousness—of their justified state and relation—and for the same reasons that, under the Abrahamic form of the covenant, they received circumcision as the sign and seal of their state of righteousness. We find no intimation that our Lord or his apostles excluded them from those privileges of the Church which

had been positively enjoined in the covenant with Abraham and his natural and spiritual seed for ever. Not only so, but Jesus declares them to be "of the kingdom of heaven," welcomes them to himself, and cautions the Church against lightly esteeming them. See Matt. xviii, 2–5, 10; xix, 14.

In his discourse to the Jews on the day of Pentecost, St. Peter teaches that the ancient promise, in its relations to children, continues in the Christian dispensation, and that the new and Christian sign of it may still be applied to them: "Repent, and be baptized *every one* of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children." Acts ii, 38, 39. A few explanatory remarks will aid us in understanding the meaning of the apostle. Of circumcision, the old rite, he says nothing. Remembering the great commission to teach and baptize all nations, and not having been instructed to make any change in the subjects

of the kingdom, nor in the signification of its initiatory rite, but only in the *form* of the rite, he enjoined repentance on his *hearers*, and baptism to both them and their children, because the promise concerned both. The same relations of the covenant of God to humanity continue right on in the Christian Church. So the Jews would naturally understand it, and, a change having been made in the rite, they were now instructed so to understand it. Instead, therefore, of excluding children from this more perfect form of the Church they were told to regard the promise to be to *them* and to *their* children as heretofore.

Again. To the adult Jews, who constituted the hearing audience, Peter urged repentance. "Repent *ye*" (*metanoesate*, second person plural); "and be baptized *every one* of you," changing at once from the plural to the singular and individualizing form of the verb rendered "baptized;" thus showing that while those addressed were to repent at once, each child was

embraced in the command to be baptized. "Let *each one* of you be baptized: for the promise is to *you* and to your *children*."

The evidence of Church history is corroborative of the argument thus far adduced. "From the year 400 A. D. to 1150, no society of men in all that period of seven hundred and fifty years ever pretended to say it was unlawful to baptize infants; and still nearer the time of our Saviour there appears to have been scarcely any one who advised the *delay* of infant baptism. Irenæus, who lived in the second century, and was well acquainted with Polycarp, who was a disciple of John, declares expressly that the Church learned from the apostles to baptize children."*

The testimony of Origen who lived in the third century, of Cyprian, and of a Council of sixty-six ministers in the same century, and of others, affirms the practice, and declares it apostolic. Indeed, so far as history affords any light, the baptism of children was practiced

* Watson's Dictionary, art. Baptism, sec. 10, p. 132.

down to the eleventh century. About 1130 a body of Christians called Waldenses entertained the idea that infants were incapable of salvation, and therefore should not be baptized. But their opinion was condemned by the general Church, the society died away, and nothing more was heard against the practice until the rise of the Anabaptists about 1520. The strict disciples of John Calvin adopted the opinion that only a limited number of children will be saved, and they the offspring of believing parents, or of parents one of whom is a believer; and on this ground they baptized the little children of only those who were members of the Church.

But the truth is, baptism is administered to none because of their *faith* in itself, nor as a sign of it, nor because of the Christian character of parents—though this is important as it regards the future *education* of the child—nor because of any supposed election, unconditional and from eternity, to salvation; but because all children are in a state of acceptance with God,

are made righteous by the entire "obedience" of Christ. Rom. v, 19.

Since the Reformation in the sixteenth century by far the greater portion of Christians have believed and practiced the baptism of infants. Among them have ever been, and continue to be, men as learned and candid as those who reject the doctrine and omit the practice. The testimony of the Methodist Episcopal Church on the subject is clear and pointed. To the question, "Are all young children entitled to baptism?" this answer is given: "We hold that all children, by virtue of the unconditional benefit of the atonement, are members of the kingdom of God, and, therefore, graciously entitled to baptism." In reference to the relation of baptized children to the Church, it is affirmed: "We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the Church."

Our argument for the baptism of little chil-

dren, therefore, is fourfold: (1.) From the time of Abraham, at least, and probably from the beginning, children shared in the benefits of the atonement, and under the Abrahamic covenant received the visible sign and seal of it. (2.) Our Lord made no change in the spiritual and religious nature of that covenant, no change in the subjects of it, and only a change in the sign of it. (3.) At the Pentecost the assembled Jews were reminded of the continuance of the promise to them and their children, and were exhorted that each and all be baptized. (4.) So far as history throws any light on this question, it is strongly in favor of the practice as both ancient and modern.

Objections Considered.

As the popular mind is somewhat influenced by certain oft-repeated objections to infant baptism, we will here consider and reply to them.

1. "What is the benefit of baptism to an infant?"

A sufficient answer to this inquiry may be

found in another question involving the same idea, in what all agree to be an ordinance of God and the practice of the Church for about two thousand years, namely, What was the benefit of circumcision (the sign and seal of righteousness under the Abrahamic covenant) to children only eight days old? To all such was the rite given by divine command, and under the most solemn sanctions of approbation to the obedient, and of disapprobation to the disobedient. See Gen. xvii, 12–14. And surely no less spiritual advantages accompany and follow the sign of grace under the Christian than under that dispensation. And, indeed, the purely spiritual and invisible benefits to children are the same as to adults—that is, means of grace to the soul, and a recognition of the relations of childhood to the Church of Christ.

2. "What does a child know of its baptism?"

It knows as much of it and of its design as a Hebrew infant eight days old knew of circumcision and its design. And who does not know

that very early in life children may and should be taught their relation to the Church, the nature and design of baptism, the fact of their own baptism, and the consequent duties involved.

3. "But does not the Bible say that 'Whatsoever is not of faith is sin,' and no infant can believe in order to baptism?"

If by this question is meant that faith in Christ must be exercised by *every* one who receives a divinely appointed ordinance, then giving the rite of circumcision to a little child was sin. But, as we have seen, it was divinely ordered to be administered to all Hebrew infants. Let it be remembered that *faith* is not the qualification for baptism, but rather *that righteousness* into which all children are brought (Rom. v, 19) "by the obedience" of Christ. Adults are brought into this state of righteousness by grace through faith, but all little children are brought into the same justified state by grace without personal faith. And yet this rite is seldom administered without faith on the

part of the parent, the officiating minister, and the Church or the sponsors.

4. "Is it not said, and to indicate the order of things, "believe and be baptized?"

No, it is not. But it is said with authority, "The promise is unto you and unto your children; let every one of you be baptized." The passage to which the objection refers is this: "He that believeth and is baptized shall be saved, he that believeth not shall be damned," which by no means teaches that none but believers shall be saved or may be baptized. Natural idiots, those insane from early childhood, those utterly and innocently ignorant of Christ and his Gospel, and little children, are unable to understandingly believe the Gospel. Will none of all these, therefore, be saved? Will all these be damned with practical unbelievers? The meaning of our Lord is, that all men to whom the Gospel is preached must believe and be baptized in order to salvation; as is further evident from another saying in which, so far as the order of the words teaches any thing, Jesus

says that baptism precedes conversion, namely, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." Now, if in the former text the assumed argument, based on the mere order of words in the sentence, is worth any thing against infant baptism because children cannot *believe;* in this text the argument is equally valid in favor of administering the ordinance before conversion, and therefore before the exercise of saving faith. And who shall decide how long before?

But if this style of argument shall be carried through the sentence, it will lead us to a strange and repulsive conclusion. It will show that all, of whatever age or condition, who do not believe, and, (of course, according to the objection,) are not baptized, shall *be damned!!* Our little ones may not, possibly cannot, believe in Christ. Are they to be damned?

5. "But you will admit that repentance goes before baptism, for an apostle says, Repent and be baptized, for the remission of sins?"

No, only in the sense that the command is given to adults who can repent, and with whom repentance is preparatory to any Christian ordinance. And every scholar knows the apostle says in fact, "Repent *ye*, and be baptized *each one* of you." And then to explain his meaning, and to show *who* should repent and *who* should be baptized, he adds, "The promise is unto *you* and to your *children*. Repentance is enjoined on those capable of repenting; and baptism is enjoined on all repentant ones and on children; so that in the case of little children repentance is not a prerequisite of baptism.

6. "There is no express command for infant baptism. Show us the command, and we will believe in it."

There is no explicit command in the New Testament for the very good reason that there is no need of any. The covenant of grace is one and the same from the first promise given to Adam, renewed with Abraham, extended to the Mosaic Church, and running down through the Christian Church. For two thousand years

children were particularly recognized as subjects of that gracious covenant, and they received the sign of it. Immediately on opening the more perfect form of the same covenant, and for the purpose of excluding any and all doubts as to the continuance of the same class of subjects, notwithstanding any changes in the ritualism of the Church, Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And when St. Peter referred to the same great and wise provisions of the Gospel under the special advantages of the Holy Spirit given in larger measure to the Church, he was careful to include the children as still embraced in the promise. Instead, therefore, of needing a command for infant baptism, we rather need one against it, if it is not to be retained in the Church.

They who claim that special commands for an ordinance must be shown in the New Testament as the ground for its observance by Christians, may well be asked to show a command

authorizing the administration of the Lord's Supper to females, none of that sex being present at its institution; a command in the New Testament for observing the first day of the week as the Sabbath; a command that baptism of believers only is necessary to a partaking of the Supper of our Lord; and especially a command, or any other divine authorization, for excluding from the table of our Saviour all who have not been immersed in water.

7. "But, you will admit that many, who are baptized in childhood, are subsequently either dissatisfied with it or with its usual mode."

To this we reply, that the number of those who are intelligently and fully satisfied with their baptism in childhood, is far greater than of those who are not satisfied. Indeed, most instances of dissatisfaction may be easily accounted for. In some cases it is because, in after life, when admitted into open Church relations, they were not permitted to publicly take the vows of their previous baptism, and in this way make the ordinance virtually present

to themselves. In some cases it is owing to the want of proper instruction in youth as to the nature, design, and obligations of the ordinances. The Methodist Episcopal Church has made special provisions and enactments as to the duty of instructing baptized children.* With others any dissatisfaction is owing to the persistent efforts of opposers and proselyters, who studiously aim to perplex and pervert their minds. "Train up a child in the way he should go, and when he is old he will not depart from it."

The following scrap from the "Pedobaptist" is severely true: "Four places where infants are found, and two where they are not found: Infants were found in the Church *before* the coming of Christ, they are found in the Presbyterian, Episcopalian, Methodist, and other Pedobaptist Churches *since* the coming of our Saviour. Infants were found in the Saviour's arms when he was on earth. They are found in heaven. Infants are not found in the land

* Discipline, Part I, ch. ii, sec. 2, and Manual of Instruction by the author of this work.

of despair. They are not found in so-called Baptist Churches."

Baptismal Covenant.*

The following is the form of covenant taken by those who receive baptism in adult life, and by those who, having been baptized in early childhood, take upon themselves the baptismal vows when they are received into the Methodist Episcopal Church. This covenant embraces also the Apostles' Creed, which should be familiar to all Christians, as a beautiful compend of Christian faith.

Form of Covenant.

I renounce the devil and all his works,(*a*) the vain pomp and glory of the world,(*b*) with all covetous desires of the same, and the carnal desires of the flesh, so that I will not follow nor be led by them.(*c*)

* The Scripture proofs of this covenant having been so frequently cited heretofore in this work, it is necessary only to refer to them here.

I believe in God the Father Almighty,(*d*) Maker of heaven and earth,(*e*) and in Jesus Christ his only Son our Lord;(*f*) who was conceived by the Holy Ghost,(*g*) born of the Virgin Mary,(*h*) suffered under Pontius Pilate,(*i*) was crucified, dead, and buried;(*k*) the third day he rose from the dead;(*l*) he ascended into heaven, and sitteth on the right hand of God the Father Almighty;(*m*) from thence he shall come to judge the quick and the dead.(*n*)

I believe in the Holy Ghost;(*o*) the holy catholic* Church; the communion of saints;(*p*) the forgiveness of sins;(*q*) the resurrection of the body,(*r*) and the life everlasting.(*s*) *Amen.*

Being baptized in this faith, I will obediently keep God's holy will and commandments,(*t*) and will walk in the same all the days of my life,(*u*) God being my helper.(*v*)

PROOFS.—*a.* Have no fellowship with the unfruitful works of darkness. Eph. v, 11; 2 Cor. vi, 14, 15. He that committeth sin is of the devil. Whosoever is born

* The Church of God in general, embracing all Christians.

of God doth not commit sin. 1 John iii, 8–10; John viii, 44; James iv, 7.

b. All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 John ii, 15.

c. I John ii, 16; Rom. xii, 2; Gal. v, 24.

d. To us there is but one God, the Father. 1 Cor. viii, 6; Isa. lxiv, 8; Mal. ii, 10. I am the Almighty God. Gen. xvii, 1; Rev. iv, 8.

e. In the beginning God created the heaven and the earth. Gen. i, 1; Neh. ix, 6; Acts iv, 24.

f. One Lord Jesus Christ, by whom are all things, and we by him. 1 Cor. viii, 6; Luke ii, 21. This is my beloved Son. Matt. iii, 17; John i, 18; John iii, 16; xiii, 13; xx, 18.

g. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. Luke i, 35; Matt. i, 18, 20.

h. For the prophecies, see Isa. vii, 14; Micah v, 2. For fulfillments, see Matt. i, 22, 23; Luke ii, 4–7.

i. Prophecies, Isa. liii; Dan. ix, 26. Fulfillments, Matt. xxvii, 1, 2, 24–32; Mark xv, 15.

k. In reference to crucifixion, see Matt. xxvii, 35, Mark xv, 25; John iii, 14, 15. In reference to death, John xix, 33; Luke xxiii, 46. Burial, see John xix, 41, 42; Matt. xxvii, 59, 60.

l. Matt. xxviii, 67; Luke xxiv, 6, 7; 1 Cor. xv, 4, 14.

m. Mark xvi, 19; Luke xxiv, 51; Acts i, 9–11.

n. Second coming, Matt. xxv, 31–33; Acts i, 11. Judging the world, Acts x, 42; 2 Tim. iv, 1, 8.

o. John xiv, 16, 17, 26; Acts v, 3, 4; 2 Cor. xiii, 14.

p. The Church, 1 Cor. xii, 12; Rom. xii, 4, 5; Eph. ii, 19–22. Communion of saints, 1 Cor. xii, 13; Acts ii, 44–47; Eph. i, 3, 20; Phil. i, 5; 1 John i, 3, 7.

q. Matt. vi, 14; Acts xiii, 38; Col. i, 14.

r. 1 Cor. xv, 42–44; xv, 21, 22; John v, 28, 29.

s. Matt. xxv, 46; Isa. xxv, 8; 1 Cor. xv, 54; John x, 27, 28.

t. As to baptism, Acts viii, 37; x, 47, 48; xvi, 31, 33. As to obedience, John xiv, 15, 24; xv, 10, 14.

u. Matt. x, 22; Rev. ii, 10.

v. John xv, 5; Phil. iv, 13; Heb. iv, 16.

SECTION SECOND.

I. *The Lord's Supper.*

In the order of God, by which in the development and progress of the Church, complex and typical ceremonies are laid aside for those more simple, and which are commemorative of great central facts in the redemption of the race, the holy Eucharist takes the place of the Passover. One is a Christian service commemorative of the death of Christ; the other

was a temporary service commemorative of the deliverance of the Israelites from oppression in Egypt and their settlement in the promised land, and further, was typical of the sacrificial death of Christ, by which all men may be delivered from the guilt and oppression of sin, and be saved in heaven.

We may better determine the nature and design of the Lord's Supper by recalling the Hebrew festival of which it has taken the place in the Church. On the memorable night of the slaying of the first-born of the Egyptians, the Israelites, who by divine command had taken a lamb for every family, killed it, and sprinkled its blood on their houses that the destroying angel might recognize their dwellings, pass over them, and thus spare their first-born, evinced their faith in God and in the atonement, of which that service was in part typical. In memory of that great event, significant of far greater things in the history of the Church, the feast of Passover was instituted and annually observed up to the time of the death of Christ.

The last observance of it, having any real significance, was held just before the death of Christ, when also our Lord and his disciples kept it in the place made ready for them, as is minutely described in Matt. xxvi, 17–20. At that feast Jesus, the Lamb of God, was sacrificed for sin, the typical priesthood and its sacrifices were virtually done away, and the Passover, no longer significant of any event to come, had been displaced by the institution of the Supper of our Lord, as is stated in Matt. xxvi, 26–28.

The Passover sustained to Judaism a relation similar to that which the Eucharist sustains to Christianity; so that when Judaism emerged into Christianity, as was ever its design, its greatest feast was displaced, on the authority of our Lord, for the Eucharist, one that is more appropriate to the simplicity, power, and efficiency of Christianity. The type was done away in "Christ our passover sacrificed for us." 1 Cor. v, 7.

The Popish idea that the Supper is a real

sacrifice of Christ, a breaking of his real body and a shedding of his very blood, is a great error; as also the idea that the bread and wine are consubstantially the very body and blood of Christ. The true idea, as held by most Protestant Churches, is that the Eucharist is a visible representative of Christ in his atoning character and offices, and is also commemorative of his death for sin.*

The duty of Christians and of all who truly desire to be such to observe this ordinance, may be seen from the following considerations:

It is an institution of the Church by the authority of Christ,(*a*) which is to be continued in remembrance of him until he come again.(*b*) As such it is the visible sign of the death of Christ,(*c*) and the seal of the spiritual communion of his body and blood, whereby we are reminded of his sacrifice for sin, and are inwardly and spiritually strengthened to do his will.(*d*) It is also designed to remind Christians

* Article xviii, and Notes thereon.

of the humanity of Christ and of his atoning sufferings for men.(*e*)

PROOFS.—*a.* Matt. xxvi, 26–28; Mark xiv, 22–24; 1 Cor. xi, 23–25.

b. 1 Cor. v, 7, 8; xi, 26; Luke xxii, 19.

c. 1 Cor. xi, 23–25; Mark xiv, 22–24.

d. 1 Cor. v, 7; x, 16; xi, 26.

e. 2 Cor. viii, 9; Phil. ii, 7, 8.

II. *Christian Communion.*

1. In reference to the sacramental communion of Christians at the table of our Lord, the teachings of the Scriptures are that it is less with *one another* that they there show any fellowship than it is with Christ their Redeemer. The design of the ordinance is not so much to promote and to show forth "love and charity with our neighbors," as it is to commune with Christ, to remember and to celebrate his sufferings and death, and to renew personal vows to him and his Church. And yet the subordinate duty of Christian fellowship is involved in such communion, and is evinced by the disciples of Christ when they come in affec-

tion and confidence around this memorial of the atonement.

Though, therefore, it is lawful, as a matter of Church order, that Baptism precede the use of the Lord's Supper, the same as in the dispensation of shadows circumcision usually preceded the passover; yet neither Baptism nor any other Church ordinance is a necessary prerequisite to the Eucharist, and, therefore, not of the communion of Christians with their Lord at his table. The only positive requisite to this communion relates to and involves character rather than forms and ceremonies, and consists of sincere penitence and faith in Christ, or that righteousness which is by faith in Christ.(*a*)

What is called the analogy of faith teaches that the inward state of grace, or that an earnest desire for it, is what is necessary to the use of the sign which sets forth the death of Christ. Accordingly we never find in the New Testament any instructions, by precept or by example, which show that Baptism must precede

the partaking of the Lord's Supper; much less that none but those who have been baptized by immersion may together partake of the Eucharist. Christian character rather than any ordinance is the only requisite and qualification.(*b*)

The communion of Christians with one another at the Lord's table being implied in their communion with Christ, they do in this way beautifully show forth their confidence in each other.(*c*)

PROOFS.—*a.* 1 Cor. v, 7, 8; xi, 28.

b. 1 Cor. xi, 27, 29; 1 Cor. v, 6, 13; xi, 21; 2 Cor. vi, 14–16.

c. 1 John i, 3; Eph. iii, 17; v, 1, 2, 7; Phil. iii, 10.

2. We have no proof that even the Apostles had received Christian Baptism, that is, baptism in the name of the Father, and of the Son, and of the Holy Ghost, up to the time when our Lord instituted the Eucharist and administered it to them. They may have received John's baptism unto repentance, but could not receive Christian Baptism, in fact nor virtually, because

it was not commanded until after the resurrection of Christ, (Matt. xxviii, 19;) nor was it administered by any one until the Pentecost. Acts ii, 41. John's baptism was not administered in the name of a crucified, risen, ascended, and mediating Christ, because these events had not then taken place. Neither was it in the name of the Holy Ghost as a clearly revealed personality in the Trinity, nor as in the present formula of Baptism, because he had not yet been sent in prophetic measure, and was not so sent until the Pentecost. This explains why certain disciples of John who had received his baptism did not know "whether there be any Holy Ghost." Acts xix, 2.

The points of difference between the baptism of John and Christian baptism are as follows: (1.) That of John was unto repentance, except the inauguratory baptism of our Lord, on which our views have been given in pages 100–102, and was preparatory to the kingdom of God, and to a saving faith in the Lord Jesus Christ.(*a*)

Christian baptism is a sign of justification and of the baptism of the Spirit.(*b*) (2.) That it was not Christian baptism is evident from the fact that St. Paul administered the ordinance in the name of the Lord Jesus to some Ephesian converts who had previously received the baptism of John.(*c*) (3.) The commission to baptize in the name of the Holy Trinity, which only is Christian, was not given until after the resurrection of Christ; so that any and all previous baptisms were, like John's, preparatory.(*d*) (4.) There is no reliable evidence that Christian baptism, in its full formula and sense, was or could have been administered by any of the disciples of Christ until the day of Pentecost, because not till then was the Holy Spirit (in whose name, together with that of the Father and of the Son, it is performed) shed forth so as to admit it.(*e*)

a. Matt. iii, 11; Acts xix, 4.
b. Acts ii, 38; Titus ii, 5; Acts i, 5.
c. Acts xix, 2–5.
d. Matt. xxviii, 19; Mark xvi, 15, 16.

e. For the promise of the Father, see Joel ii, 28, 29; John xiv, 16, 26; xv, 26. For the fulfillment, see John xx, 22, relating to the authority of the apostleship; and Acts ii, 4, 33, the further and larger fulfillment respecting the whole Church.

3. Keeping these distinctions in mind, we add that the authorization of Christian baptism succeeded the institution of the Lord's Supper about *forty-three* days—the three days that the body of Christ laid in the sepulcher, and the forty days transpiring between the resurrection and the ascension, on the eve of which the command to baptize in the name of the Holy Trinity was given.

For the institution of the Supper, see Matt. xxvii, 26–29.

For the commission to baptize, see Matt. xxviii, 19; Mark xvi, 15, 16.

For the time elapsed between these events, see Matt. xxvii, 63, where the time of the sepulture is given; and Acts i, 3, for the forty days thereafter.

From all these facts we urge, and we think in sound reason and according to the Scriptures, that Christian communion is first with Christ,

then with the followers of Christ, without any reference to a previous baptism, and especially with no question as to the mode of the ordinance; and therefore that all Christians should fellowship each other at the communion table as equally the disciples of Christ.

CHAPTER V.

PECULIAR USAGES OF METHODISM.

I. *Class Meetings.*

THE origin of class meetings, like the entire economy of Methodism, was providential. While Mr. Wesley and his associates, in the great revival then in progress, were devising means to pay the debts of the Society in Bristol, England, one of them proposed that "every member of the Society give a penny a week till all should be paid." Another answered, "But many are poor, and cannot afford to do it." "Then," said he, "put eleven of the poorest with me, and if they can give any thing, well; but if they can give nothing, I will give for them as well as for myself." It was done. This means of raising money to pay the debts of the Society at Bristol furnished opportunity for learning something of the *religious* character and walk

of the followers of Wesley. Those business meetings became *religious* for the purpose of promoting the spiritual prosperity of the members, as well as *secular* for the purpose of relieving the Society from pecuniary embarrassment.

In process of time class meetings became a permanent and profitable usage of the Church in all her branches and in all countries. Each Society or Church is divided into classes, varying in numbers as convenience may dictate; which classes are placed in charge of leaders appointed by the preacher as his assistants. The duties of the leader are chiefly of a religious nature. He is to see the several members of his class weekly for the purpose of inquiring into their spiritual prosperity, of advising, reproving, comforting, or exhorting them as occasion may require, and to report the religious condition and walk of the members of his class to the pastor.

The design of this feature of Methodism is to afford Christians regular and frequent oppor-

tunities, in accordance with the genius of her economy, of speaking to each other, without embarrassment, of their personal and social religious experience, of praying for and with each other, of receiving suitable advice and encouragement, and of receiving the immediate watch-care of those who watch over the Church as under-shepherds of Christ. Considered in their true light they are not only unlike the confessional, but are eminently scriptural.

PROOFS.—Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. Psa. lxvi, 16, 17.

They that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name, etc. Mal. iii, 16, 17.

Confess your faults one to another, and pray one for another. James v, 16; Col. iii, 16; Heb. x, 24, 25; Matt. xiii, 36.

II. *Love-Feasts.*

Love-feasts, or feasts of charity, were held by the apostolic Churches, somewhat as they are

now observed by Moravians and Methodists. Their design is to show forth the love and fellowship of Christians by eating and drinking the simple elements of bread and water as beautiful evidence of the same, and to speak together, in a select company, of religious experience for the purpose of magnifying the Lord and of religious encouragement.

Dr. Augustus Neander, speaking, in his Life of Christ, of the early disciples, says: "At the agapæ, or love-feasts, all distinctions of earthly condition and rank were to disappear in Christ. All were to be one in the Lord; rich and poor, high and low, masters and servants, were to eat together at a common table. We have the descriptions of such a feast of agapæ by Tertullian. 'Our supper,' says he, 'shows its character by its name; it bears the Greek name of *love*.'"

In the primitive Church, love-feasts preceded immediately the Lord's Supper—one as a token of Christian fellowship, the other a means and sign of communion with Christ; but because of

the abuse of it, spoken of by St. Paul in 1 Cor. xi, it was changed until after the sacrament. As it is observed in modern times, the possibility of a similar abuse is removed. The love-feast is therefore scriptural.

PROOFS.—And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers, etc. Acts ii, 42, 46.

Upon the first day of the week, when the disciples came together to break bread, etc. Acts xx, 7.

These are spots in your feasts of charity, when they feast with you. Jude 12; 2 Pet. ii, 13.

III. *The Itinerant Ministry.*

The most prominent peculiarity in the economy of Methodism is the itinerancy of her preachers, an arrangement by which all her ministers in the pastoral work can remain in the same place or over the same Church but a limited term of years, and yet by which every minister is supplied with a Church, and every Church with a preacher. This system has been adopted with a view or design of meeting a want that is not met by a settled or permanent

pastorate, namely, of supplying regularly and by system those portions of the country not supplied with the Gospel, of gratifying as far as practicable the several tastes and wants of the general Church in the systematic distribution of ministerial talent to as many people and places as possible, and of keeping both the ministry and the membership in a state of religious activity.

The tendencies of this arrangement are to prevent permanent local attachments and worldliness in the ministry and man-worship in the membership.

To this feature of our economy more than to any other, except our evangelical doctrines, may be attributed the unparalleled success of Methodism compared with other modern Churches. On the part of all it requires sacrifices, cross-bearings, and self-denials, but by none more than by ministers and their families.

This itinerant system is eminently scriptural. The Evangelists and Apostles and their helpers were traveling ministers. That it was carried

out on a system complete and organic we do not affirm, but it was an itinerancy of great power and gigantic proportions.(*a*) Our Lord was the original itinerant of Christianity, who "went about doing good." The Gospels are a minute detail of his travels, ministry, and miracles for the good of the people. Not only so, he sent his message-bearers from place to place, from city to city, with no pecuniary stipulations other than a supply of immediate wants.(*b*) In a manner somewhat similar are Methodist ministers traversing the continents and islands of earth. From the Acts of the Apostles, an authentic history of the primitive Church, we learn to how great an extent the Apostles and their assistants the Deacons, and Barnabas, Timothy, and Titus traveled and preached in founding and confirming Churches.(*c*)

a. For the original commission, see Matt. xxviii, 19; Mark xvi, 15. See also Matt. x, 5–13, wherein they were commanded to trust to the providence of God and the free-will offerings of the people, and Luke xxii, 35, 36, where the original order was so far modified that the

Apostles were allowed to provide themselves with "purse and scrip."

b. John xvii, 18; xx, 21; Rom. x, 15.

c. Acts viii, 4, 5, 26, 40; x, 5, 23; xi, 19, 20, 25.

Methodist Episcopacy.

The Methodist Episcopal Church recognizes but two orders in the ministry, *Deacon* and *Presbyter*, which are both an order and an office. She also recognizes and possesses a third *office*, that of Bishop or General Superintendent, which in order is Presbyterial, but in office is Episcopal. To this office a Bishop is not, in the truest and highest sense, *ordained*, but is set apart by the imposition of the hands of Presbyters, and of Bishops in the order of Presbyters. In the Episcopal Churches Deacon and Elder or Presbyter are orders in the ministry, rather than in the laity, as in modern Congregational and Presbyterian Churches. But the Methodist Episcopate is an *office* created for the sake of a headship, of a center of power and authority in executing the functions of government, for the sake of supervision and efficiency in a connec-

tional Church, and for the sake of perpetuating such a superintendency as shall maintain and harmonize the itinerancy of the Church.

Not finding that any one mode or system of Church government is positively prescribed in the Scriptures, we think it proper that any system be adopted which is within and conformable to the general principles of Christianity—any that shall best secure the ends of Church organization. For some minds the Congregational form may be best. For others, the Presbyterial may be equally good and more efficient. Still others prefer a rigid Episcopacy that tends to and constitutes a religious hierarchy. It may be that each of these are within the limits of the New Testament principles, though neither of them is definitely ordained therein. For the sake of avoiding the inefficiency of the first, and of adopting the orthodoxy of the second, and that we may shun the extreme tendency and exclusivenesss of the third, we recognize the efficiency of the laity in religious work and ecclesiastical responsibility, the power

and order of the presbytery, and also the centralization and directive power of a moderate episcopacy.

Mr. Wesley, a presbyter in the Church of England, believed himself a true scriptural bishop, and, in the emergency in which the early Methodist Societies in this country were placed—they being without duly qualified pastors who could exercise the ministerial functions of administering Baptism and the Lord's Supper, and of performing other suitable duties—he ordained a ministry for American Methodists.*

For an account of the complete organization of the Christian Church, embracing the institution of the ministry, its orders, offices, and duties, and of the designation of the ordinances and sacraments, we must look to the Acts of the Apostles and the apostolic Epistles, rather than to the Gospels. The great commission, "Go, teach all nations, baptizing them," etc.,

* See Bangs's, Stevens's, and Scudder's Histories of Methodism.

was not given until the eve of the ascension. Matt. xxviii, 19; Mark xvi, 15–18. The Lord's Supper was not established until just before the crucifixion. Matt. xxvi, 26–28. Christian Baptism was not administered until, at least, ten days after the ascension and during the Pentecost. Acts ii, 41. Neither was the Eucharist administered by the Apostles to the Churches until the commission of the ministry and the complete organization of the Church. In a word, the ministry was not truly appointed and qualified until the breathing of the Holy Ghost upon the Apostles, between the resurrection and the ascension, (John xx, 22, 23,) and the special bestowment of the Holy Spirit on the Church, by which signs and wonders accompanied the newly empowered disciples. Acts ii, 1–4.

Soon after these things a further designation of ministerial offices and duties was given. In order that the Apostles might devote their whole time to "the ministry of the word," a subordinate class of officers was appointed and ordained, who were called *Deacons*. They were

seven in number, whose qualifications, duties, and consecration are given in Acts vi, 1–6. Of this number two certainly, and probably all, were preachers, and assistants of the Apostles not only in caring for the poor of the Church, but in preaching the word. Stephen was a preacher. Acts vi, 8–15. One of his sermons, followed by an account of his early martyrdom, we have in Acts, chapter vii.

Philip was a preacher qualified to baptize, and that, too, because he was a deacon in the Church. Acts viii, 5, 29–40.

That Nicolas was also, for a time at least, a fully accredited preacher, and even after his perversion to doctrinal errors was a popular leader and organizer of the sect of Nicolaitans, we infer from the messages of John to the Churches of Ephesus and Smyrna. Rev. ii, 6, 15.

Every-where in the New Testament the diaconate is a ministry, a service in the Church, and mostly a preaching one.

Presbyter or *Elder* is a higher order and office of the ministry or pastorate, and desig-

nates an order of men whose duties are to preach, to administer the ordinances, and to watch over the Church, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv, 12. Presbyters have the authority of government: "Those Elders that rule well should be counted worthy of double honor." 1 Tim. v, 17. The people are enjoined to "obey them that have the rule over them, and to submit themselves." Heb. xiii, 17. Presbyters have the power of ordaining to the ministry. 1 Tim. iv, 14. They may also be officers in separate Churches or congregations. Acts xiv, 23. They were associates of the Apostles in the authority and power of ordination. See Acts xv, 2–6, 22, 23; xvi, 4; 1 Tim. v, 17; James v, 14.

These are the two orders in the ministry. But in apostolic times, and particularly in the early post-apostolic period of the Church, that is, during the second and third centuries, an *episcopacy* arose having the offices of presidency

over a number of Churches, of chairmanship, like James at Jerusalem, (Acts xv,) in the Church councils, and of constituting a central power for the sake of supervision and efficiency in the connectional Church. This episcopal office is referred to in the Scriptures with sufficient definiteness to allow its use in the Churches under the terms *bishop* and *overseer*. The Greek word *episcopos* means overseer, superintendent, the same as the Saxon word *biscop*, or *bishop*, does. Our Lord is called the "Bishop of souls." 1 Pet. ii, 25. The apostleship of Judas, from which he fell, is called a *bishopric*. Acts i, 20. In 1 Pet. v, 2, this word is rendered "*taking the oversight* of the flock of God." In 1 Tim. iii, 1, it is called "*the office of a bishop*." In Acts xx, 28, it is rendered *overseers*. In Phil. i, 1; 1 Tim. iii, 2; Titus i, 7, it is translated *bishop*, and denotes the same general office of superintendency.

The episcopacy of the Methodist Church, instead of being a third order, of which the Scrip-

tures say nothing, is an office among the Elders, and over the general interests of the Church a true apostolic episcopacy, that aids to preserve the connectional character of the Churches, and to secure the greater efficiency of the Church at large.

CHAPTER VI.

DUTY OF CHURCH MEMBERSHIP.

1. Most intelligent Christians seek a home in some branch of the Church of God. This is right. Every disciple of Christ should be a member of his visible Church, because, embracing its members and officers, it is a divine institution. The several apostolic epistles are addressed to *Churches* founded and confirmed by the labors of the apostles, or to *saints in their collective and organized state;* (*a*) to which Churches apostolic salutations are also extended; (*b*) and of which Jesus Christ is the builder. (*c*)

Authority and power to discipline the Church are vested in duly appointed and recognized officers, (*d*) thus constituting the spiritual kingdom (*e*) of which Christ is the living head, and his disciples are members. (*f*) The true catholic

Church consists of believers on earth and of saints in heaven.(*g*)

The word *ecclesia*, translated Church, means literally and in classic use any assembly, (Acts xix, 32, 39;) but in an evangelical sense and use it designates a congregation *called out* from the world, and consisting of faithful men to whom the word of God is preached, and the sacraments are duly administered.(*h*) To such a visible and organized body our Lord has given ministers, the lively oracles, and ordinances for the perfecting of the saints.(*i*) To the ministry are given spiritual authority and pastoral care, subject to the authority of the only Lord and Lawgiver.(*k*) The practical working of this organization under the supreme Head, through the pastors, and to the members of the Church, is seen in the messages of Christ to the several pastors of the Churches in Asia Minor, as contained in Rev. ii. and iii.

PROOFS.—*a*. 1 Cor. i, 2; 2 Cor. i, 1; 1 Thess. i, 1; Gal. i, 2.

b. Rom. xvi, 16, and in all the epistles.

c. Matt. xvi, 18.

d. Matt. xviii, 17; John xx, 22, 23.

e. John xviii, 36; Luke xvii, 20, 21; Rom. xiv, 17; Dan. ii, 44.

f. Col. i, 18; Eph. iv, 5; v, 23, 27; Rom. xii, 4, 5.

g. Eph. iii, 15.

h. Acts ii, 47; Eph. i, 1; ii, 19; Gal. iii, 7, 9, 14; Acts xi, 22, 26.

i. Eph. iv, 11–13; Acts xiv, 23; Phil. i, 1.

k. Acts xx, 28; 1 Tim. v, 17; 1 Cor. xvi, 16; 1 Pet. v, 1, 2.

2. That it is the duty of all Christians to unite with some branch of the Church of Christ is evident, further, from the teachings and practice of the Apostles and their helpers. For instance, the converts on the day of Pentecost were immediately added to the Church. Acts ii, 41, 47. In the same way other converts in Lystra, Iconium, and Antioch, (Acts xiv, 23, 27,) and in Rome and Corinth, (Rom. i, 7; 1 Cor. i, 2,) were organized into Churches. Subsequent to the organization of Churches the Apostles revisited them for the purpose of confirming and encouraging them. Acts xiv, 21, 22; xv, 41. All these official acts were under

the authority and direction of our Lord himself. Matt. xxviii, 19; xviii, 17, 18; iv, 19.

Within the Church thus organized are the ordinances of the Gospel, (Matt. xxviii, 19; 1 Cor. xi, 23;) spiritual discipline, (Matt. xviii, 17; 1 Thess. v, 14;) the communion of saints, (1 John i, 3, 7; Eph. iv, 15, 16;) pastoral watch care, (Acts xx, 28; 1 Thess. v, 12; Heb. xiii, 17;) and the communicable life of Christ. John vi, 35; xi, 25; xiv, 19; Gal. ii, 20; Col. iii, 3, 4.

3. Take another view of this subject. The Church is the temple of the Holy Spirit, whose power and workings Christians receive, not only in virtue of personal faith, but of their organic union with the Church.(*a*) And though it is a precious truth that the Spirit dwells in the heart of each Christian, yet the promise of Jesus to be "in the midst" of his disciples is realized only when they are met together in his name. "Now the Lord is that Spirit."(*b*)

PROOFS.—*a.* Eph. ii, 20–22; 1 Cor. iii, 16; 2 Cor. vi, 16; Heb. iii, 6; 1 Pet. ii, 5.

b. Matt. xviii, 20; Eph. v, 23, 26, 27; John xiv, 23; xv, 4.

4. Jesus Christ being the head of the Church, and his disciples in an organized community constituting the body of Christ, they are only so members one of another,(*a*) and derive their life and strength from a divine source.(*b*) It is therefore the duty of all who would share the full advantages of Christianity to be active and affectionate members of the visible though mystical body of Christ, the Church of God, for the sake of its growth and perpetuity until the millennial glory.(*c*)

PROOFS.—*a.* Col. i, 18; Eph. i, 22, 23; Rom. xii, 5.
b. John v, 24; xx, 31; 1 John v, 11–15.
c. Isa. ix, 7; Dan. ii, 44; Matt. xxviii, 20; 1 Cor. xi, 26; xv, 25.

5. Having thus elaborately settled the fact that the Church is a divine institution, and that all Christians should be members thereof, the question may arise, What branch of the general Church should each one join? Though there is no one denomination to which all Christians

may or can feel at full liberty to join themselves, yet in answering this question there are some general principles by which each may determine this matter for himself, and thus best promote his religious and spiritual interests, namely:

(1.) Christians should unite with that branch of the general Church whose *doctrines seem the most scriptural.* In determining this a careful reading of the Scriptures, with such helps as may be at hand, is the only satisfactory method, and will enable the really honest inquirer to decide between the doctrines of unconditional and predetermined election of a few and fixed number of persons to eternal salvation, and of a choice of all such as repent of sin and believe in Jesus Christ, who are "chosen through sanctification of the Spirit and belief of the truth," and the salvation of all irresponsible ones through the merits and atonement of Christ; between a limited atonement as the ground of such partial election, and a general atonement for "the sin of the world," so that "whosoever believes on

the Lord Jesus Christ shall not perish but have everlasting life;" between the notion that the grace and Spirit of God are always and in all cases absolutely irresistible, and that they may be effectually resisted by the will of man, the Holy Ghost may be "grieved" and "quenched;" between the dogma of the necessary and final perseverance of all "called to be saints," and the possibility of so falling from the grace of God as to perish at last.

(2.) The disciples of Christ should decide in the light of the Scriptures, of Christian experience, and of good sense, between restricted communion with those only who have been immersed, and a free communion with all accredited Christians, because the table is the Lord's and not man's, and character, rather than forms of an ordinance, is the test of fitness to honor Christ at his own table, and at the same time to recognize the brotherhood of them that are his; between the idea, equally exclusive, that only an episcopal and lineal ordination confers ministerial qualification to administer

the ordinances of the Church, and the more scriptural and rational idea that presbyterial ordination is valid in that it recognizes Church order and the succession of faith and truth.

(3.) Christians should unite with that Church in which are the most religious life, activity, love, and fellowship; where the privileges are the greatest, and the best calculated to promote piety, and to develop and strengthen the Christian graces; in a word, where they may get the most good and be the most useful.

When they have considerately connected themselves with such a Church, they should not capriciously leave it for another. A change of sentiments may require a change in Church relations. A change in the place of residence, in the state of life, or other providential event, may justify a change of Church relations.

CHAPTER VII.

THE NECESSITY OF UNION AMONG OURSELVES.

"LET us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

"What can be done in order to a closer union with each other?

"1. Let us be deeply convinced of the absolute necessity of it.(*a*)

"2. Pray earnestly for, and speak freely to, each other.(*b*)

"3. When we meet let us never part without prayer.(*c*)

"4. Take great care not to despise each other's gifts.(*d*)

"5. Never speak lightly of each other.(*e*)

"6. Let us defend each other's character in every thing so far as is consistent with truth.(*f*)

"7. Labor in honor each to prefer the other before himself."(*g*)

PROOFS.—*a.* Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them. Rom. xvi, 17; 1 Cor. i, 10; 2 Cor. xiii, 11.

b. God forbid that I should sin against the Lord in ceasing to pray for you. 1 Sam. xii, 23; Acts xii, 5. God is my witness that without ceasing I make mention of you always in my prayers. Rom. i, 9; xv, 30; 2 Cor i, 11; Eph. i, 16; 1 Thess. v, 25.

c. Praying always with all prayer and supplication in the Spirit . . . for all saints. Eph. vi, 18; 1 Thess. v, 17, 18; Luke xxi, 36.

d. Having then gifts differing according to the grace that is given to us, . . . let love be without dissimulation. Be kindly affectioned one to another with brotherly love. Rom. xii, 6–10; 1 Cor. vii, 7; xii, 4–11.

e. Let every one of us please his neighbor for his good to edification. Receive one another, as Christ also received us, to the glory of God. Rom. xv, 2, 7; James iv, 11; i, 19; 1 Pet. ii, 1.

f. Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath

forgiven you. Eph. iv, 32; v, 1, 2; Rom. xii, 16; xiii, 10.

g. Be kindly affectioned one to another with brotherly love; in honor preferring one another. Rom. xii, 10. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Phil. ii, 3, 4.

Apostles' Creed.

The brief and beautiful confession of faith, commonly called the Apostles' Creed, is so called not because it was drawn up and enunciated in form by the Apostles, but because it is an ancient epitome of Christian doctrines as taught by them and by the apostolic fathers. The greater part of it is quoted by Ignatius, a contemporary of the Apostles; and the whole of it is found in the works of St. Ambrose, who flourished in the fourth century. It is called a "creed," from the Latin word *credo*, I believe. With this creed every Christian should be familiar; and Christian parents should early teach it to their children. It reads as follows:

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church;* the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Whoever will carefully examine the preceding pages, and compare them with the Holy Scriptures as referred to and quoted, will find a remarkable and beautiful harmony existing between the faith and economy of Methodism and Christianity both in spirit, doctrine, and form. That this volume may help to guide the inex-

* The Church of God in general.

perienced, confirm the unstable, and strengthen the weak in the doctrines and usages of the Methodist Episcopal Church, without diminishing in the least their true Christian catholicity, is the design of the work and desire of the writer.

APPENDIX.

In further support of the positions taken in this Manual as to the mode of Christian Baptism, we make the following references to lexicographers, to Greek writers, and to learned scholars as to the significance and use of the word *baptizo* and its cognates.

I. *Baptizo* is derived from *bapto*, and strictly expresses either a *repetition* of the thing, act, or idea expressed by *bapto*, or a *diminution* of the idea, thing, or act. For the classical meaning of *baptizo* we must therefore refer to the meaning of *bapto*. On careful and extensive examination it will be found that, both in classic writings and in the Bible, *bapto* denotes less the *mode* of doing a thing than it does the thing done, whatever be the mode. But as the mode of coloring, dyeing, and washing was and is often by dipping, the word came to express *that* mode in all cases where (and in such only) the coloring or washing either required or permitted a dipping or plunging of the

thing colored or washed. In proof we cite the following authorities:*

1. Hippocritus says, "When it *drops* on the garments they are colored (*baptontai*) or stained."

Homer says, "The lake was tinged (*ebapteto*) with their blood"—the blood of frogs.

Aristotle says of a bunch of grapes pressed in the hand, "When pressed it colors (*baptei*) the hand."

Nearson: "They color (*baptontai*) their beards."

Aristophanes: "Coloring (*baptomenos*) his face with tawdry washes."

Moscus: "They are deceitful gifts, for the whole have been touched (*bebaptai*) with fire."

Diodorus Siculus: "The Gauls wear singular coats colored (baptized) and ornamented with various colors."

Plutarch: "His beard was colored (baptized) with dye."

Hercules is said to have "bathed (*ebapsen*) the arrows with the gall of the Lernean hydra."

Priests of Cotytto were called *Baptai* because they *painted* their cheeks and around the eyes.

* For several of the older classical authorities quoted below I am indebted to "Scipio" in the Christian Advocate, Rev. Dr. Hapgood in the Northern Christian Advocate, and to Dr. Pond on Baptism.

These citations, which might be greatly multiplied, show the not unusual meaning and use of *bapto* by classic writers.

2. We will now see what lexicographers say as to the meaning of this word *bapto:*

Hendricus defines the word thus: To immerse, to plunge, to dye, to stain, to wash.

Scapula: To immerse, plunge, stain, dye, color, wash.

Coulon: To immerse, dye, cleanse.

Ursinus: To dip, dye, *wash, sprinkle.*

Schrevelius: To dip, dye, wash, *draw water.*

Groves: To dip, plunge, wash, *wet, moisten, sprinkle,* steep, imbue, dye.

Donnegan: To dip, plunge, wash, dye, color.

From these learned authorities it is evident that *bapto* denotes the thing that is done, without fixing the precise *manner* of doing it; and, except where an immersion is required, it leaves the mode undetermined; if moistening, sprinkling, or wetting will as well accomplish the thing, it as certainly designates such a mode.

3. We now turn to the Scripture use and meaning of the word: Dan. iv, 33, "His body was *wet* (*ebaphe*) with the dew of heaven."

Lev. xiv, 6, 16, 51, "He shall take the cedar wood, and the scarlet, and the hyssop, and shall

dip (*bapsei*) them in the blood of the bird; and he shall *sprinkle* upon him that is *to be cleansed.* The priest shall *dip* (*bapsei*) his right finger in the oil that is in the left hand, and shall sprinkle of the oil with his finger." See also Lev. iv, 6, 17; ix, 9. Let it be noted that *cleansing* was the thing to be done, *sprinkling* was the mode of doing it, and dipping was only partial, not an immersion of those things in the blood of a bird, and that for the sake of the sprinkling. Exod. xii, 22, "Ye shall take a bunch of hyssop, and dip it (*bapsei*) in the blood that is in the basin, and strike the lintel with the blood."

Num. xix, 18, "And a clean person shall take hyssop, and dip (*bapsei*) it in the water, and *sprinkle* it upon the tent." The mode of this cleansing with water was by sprinkling, and the dipping of the hyssop was necessary only and so far only as to secure a sprinkling of the water. Precisely so in baptizing, the minister dips his hand in the water and sprinkles or pours it on the person to be typically cleansed.

Ruth ii, 14, "And Boaz said unto her, At meal time come thou hither, and eat of the bread, and dip (*bapseis*) thy morsel in the vinegar."

Deut. xxxiii, 24, "Let him (Asher) *dip* (*bapsei*) his foot in oil." This is a figurative reference to

the fertility of the soil belonging to, and, the prosperity of, the tribe of Asher.

Josh. iii, 15–17, "The feet of the priests that bare the ark were dipped (*ebaphesan*) in the *brim* of the water; and they stood firm on *dry ground* in the midst of Jordan."

1 Sam. xiv, 27, "Jonathan put forth the end of the rod that was in his hand, and dipped (*ebapsen*) it in a honeycomb."

2 Kings viii, 15, "He took a thick cloth, and dipped (*ebapsen*) it in water, and spread it on his face." The use of the words "*en to hudati*" (with the water) shows that there was not an immersion further than requisite to wet the cloth.

Psa. lxviii, 23, "That thy foot may be dipped (*baphe*) in blood." The margin has it "red" with blood.

Matt. xxvi, 23, "He it is to whom I shall give a sop, when I have *dipped* (*bapsas*) it."

Luke xvi, 24, "That he may dip (*bapse*) the tip of his finger in water."

Rev. xix, 13, "He was clothed with a vesture dipped (*bebammenon*) in blood." From Isa. lxiii, 3 we learn that the garments of Jesus were *stained by sprinkling*, so that the word in Revelation should be translated *stained* with blood. "And their blood [the blood shed by them] shall be sprinkled

upon my garments, and I will stain all my raiment."

Dr. Carson, a Baptist, quotes Hippocrates, who uses the word *bapto* in the sense of moistening: "If it be too painful, bathe or moisten (*bapte*) the plaster with breast-milk, or Egyptian ointment." Page 64.

From this examination as to the use and meaning of *bapto* it is clear that it denotes the thing done, with incidental reference to the mode of doing it. And our examination of this word is of value only so far as it indicates the meaning of *baptizo*, which is derived from it. *Bapto* is never used to designate or denote Christian baptism.

II. We are therefore led to give the same careful examination of the use and meaning of *baptizo*, which is a derivative from *bapto*, and is used to express the fact of baptism. Its termination *izo* denotes either a repetition of the act expressed by *bapto*, or a diminution of it or of the idea. If we give to it the idea of repetition then the act of baptizing should be repeated, and immersionists err in not plunging candidates three times at least, in order to conform to the formula, "in the name of the Father, and of the Son, and of the Holy Ghost."* But, as the best scholars judge, if this

* An early sect of Christians did plunge candidates naked three times, and face first.

form of the word expresses a diminution of the idea or of the act, then it denotes such a partial dipping, or wetting, or sprinkling as accomplishes the thing. And this is precisely the idea in the Scriptures where it is used to designate baptism—a typical cleansing or purification with water, and the real inward baptism or purification by the Spirit. This is the meaning which Christ has given to the word; a meaning utterly excluding immersion, and favoring affusion from above, whether in the shedding forth of the Holy Spirit or in the affusion of water. The type corresponds to the reality, the essential and spiritual baptism.

1. We now cite Greek writers in order to see how they use *baptizo:*

Aristotle recommended for "diseased elephants hay saturated or sprinkled (*baptizomenon*) with honey."

Plutarch says, "Thou mayst be bathed, (*baptizee,*) but it is not permitted thee to go *under the water.*" He says also of a Roman general dying of his wounds: "He set up a trophy, on which, having *baptized* his hand in blood, he wrote this inscription."

Clemens Alexandrinus, writing of a backslider whom John the apostle was the means of reclaiming, says, "He was baptized a second time *with tears.*"

Basil tells us of a martyr who was baptized into Christ *with his own blood.*

Origen says the wood used by Elijah was baptized with water. But the sacred historian (1 Kings xviii, 33) assures us that the water was *poured* on the wood.

2. What is the testimony of lexicographers as to the meaning of this word?

Scapula: To dip, immerse, to dye, to cleanse.

Hendricus: To dip, immerse, cleanse, *to baptize in a sacred sense.*

Schleusner: To immerse, to cleanse, *to purify with water.*

Parkhurst: To immerse, *to wash with water in token of purification.*

These three scholars give in the italicised definitions the meaning of this word as used to express Christian baptism.

Robinson: "A frequentative in form, but apparently not in signification; *to dip in, to sink, to immerse*, in Greek writers spoken of ships, etc.; *to wash, to lave, to cleanse by washing, to administer the rite of baptism.* The baptismal fonts still found among the ruins of the most ancient Greek churches in Palestine, as at Tekoa and Gophna, and going back apparently to very early times, are not large enough to admit of the baptism of adult

persons by immersion, and were obviously never intended for that use."

With these definitions all lexicographers agree. Even Mr. Carson, who boldly says, "My position is that *baptizo* always signifies to dip, never expressing any thing but mode," also says, "Now, as I have *all the lexicographers and commentators against me in this opinion*, it will be necessary to say a word or two with respect to the authority of lexicons." Modest man!

3. We now look for the use and meaning of *baptizo* in the Bible. We hold and affirm that, as in the case of many other words when taken out of their classical use and made to express a *religious* idea in the realm of Christian thought and ordinances for the purpose of figuring *spiritual* facts in religious experience, the meaning of this word is in the Scriptures so far modified as to express a fact rather than mode, and as to correspond with the religious idea and spiritual fact of which water baptism is the symbol, namely, spiritual regeneration, thus: "Born of water, and of the Spirit." "Washing of regeneration, and renewing of the Holy Ghost." "I baptize you with water, but he shall baptize you with the Holy Ghost." This spiritual baptism is always represented by such expressions as *from above*, *poured out*, *shed forth*,

sprinkled from an evil conscience. "John the Baptist prophesied of the Christian baptism as one differing from and much excelling his own: (Matt. iii, 11; Acts i, v;) but our Lord did not renew the prophecy, and the baptism administered during his life-time by his disciples appears to have been of the same character as that of the forerunner."—"*Ecce Homo*," by Rt. Hon. W. E. Gladstone, p. 105. Of the Scripture use of the word, take the following examples:

Ecclesiasticus xxxiv, 25, "He that cleanseth (*baptizomenos*) himself from a dead body," etc. This was always by sprinkling. Judith xii, 7, "She bathed herself (*ebaptizeto*) at the fountain of water in the camp." Surely not by immersion. 2 Kings v, 14, Naaman "went down and dipped (*ebaptisato*) himself in Jordan." This may have been a washing at Jordan.

Luke xi, 38, "He marveled that he had not first been purified (*baptisthe*) before dinner." We know that this washing was effected by pouring water on the hands. 2 Kings iii, 11; Job ix, 30.

Mark vii, 4, "And when they come from the market, except they wash (*baptisontai*) they eat not." The use of the word *nipto* in the same verse shows that the washing was of only a part of the body, and not by an immersion of that part.

Heb. ix, 10, "Divers washings (*baptismois*) and carnal ordinances." All such legal washings were by other modes than immersion.

1 Cor. x, 2, "Were all baptized (*ebaptisanto*) in the cloud and in the sea." *By* the cloud and *by* the sea, is a better rendering of the original; for the historian of the event says that the Israelites went through the sea dry-shod; and that the cloud went before to lead them, and behind to bewilder their pursuers. (See Exod. xiii, 21, and xiv, 22.) The baptism was by sprinkling.

Careful biblical criticism shows that sometimes the original word has several shades of meaning. "For instance, the word *baptize*, in Mark vii, 4, is used to mean simply washing the hands; in 1 Cor. x, 2 it expresses the act of faith in Moses, which the Hebrews exhibited when they went down under the cloud into the vacant channel of the sea; in Luke iii, 16 it is made to express in the same verse the application of water by John and the outpouring upon the heads and hearts of Christ's disciples of the Holy Ghost; in Luke xii, 50 our Saviour uses the word to signify the agonies which he is about to suffer in the garden and upon the cross. Whatever, therefore, may be the exact and radical meaning of the word, the Scriptures themselves clearly show that it has a number of collateral sig-

nifications to be determined by the context, and therefore cannot of itself be used in limiting to one mode the application of water in Christian baptism." —*The Word of God Opened*, chap. vi, page 143.

These quotations are sufficient to show the use and meaning of this word in the Scriptures. Whenever it is used to denote the ordinances of baptism the word has no other signification than is in harmony with these uses, and does not therefore express the act nor the idea of immersion. We think that, in the text of the Manual and here, we have given a thorough refutation of the idea that immersion of the subject is the only or even a proper mode of Christian baptism; and further that it should always be performed by the affusion of water on the head of the candidate—the seat of intelligence and will.

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